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THE SUPREME LEADER

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A STUDY OF THE NATURE AND WORK OF THE HOLY SPIRIT

BY

FRANCIS B. DENIO, D. D.

PROFESSOR IN BANGOR THEOLOGICAL SEMINARY

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To the Memory of my Mother

WHOSE LIFE AND FAITH FIRST TAUGHT ME THE
VALUE OF SUCH TRUTHS AS I HAVE TRIED
TO SET FORTH IN THIS VOLUME

PREFACE

This volume is the outcome of studies undertaken to solve problems which arose in connection with my duties as a teacher. In attempting to learn something respecting the extraordinary work of the Holy Spirit in the inspiration of the Old Testament prophets, I came to see the necessity of learning first the ordinary operations of the Holy Spirit. The study of this latter subject has shown me that our common life is filled with a glory half-veiled from our unseeing eyes. We need not ascend to heaven to bring the Spirit down, nor descend into the abyss to bring him up; he is nigh in Scripture, still giving it life, and yet more, he is in all human life and relations, giving them all the power and value which they have.

A special reason for writing this volume lies in the fact that the Spirit's leadership is often connected with only a few striking forms of evangelistic work. It is hoped that souls who have been led to regard the "power" of an evangelist as the one desirable form of the Spirit's leadership may come to see how many other gifts come from him, and that they may come to see that other and desirable gifts are actually in their hands waiting to be used.

In these days we are hoping and longing for some great increase in the power of the Gospel. New knowl-

edge of the truth and new insight into it have encouraged us to look for some great advance on the part of the Church of Christ. Our greatest need is that of the sanctifying power of the Holy Spirit in the daily life of Christians. When we shall give ourselves up unreservedly to the use of the sanctifying grace which he offers, the Church cannot but make an advance.

I should have been helped in the preparation of this volume, if I could have studied some books which have appeared since the manuscript went to the printers. Worthy of especial mention are Walker's *The Spirit and the Incarnation*, Starbuck's *Psychology of Religion*, Clark's *The Paraclete*, and Inge's *Christian Mysticism*. Clearness of thought is assisted by sharp-cut statements in the last work such as "The purpose of the incarnation was to reveal *the Father*," "The purpose of the mission of the Comforter was to reveal *the Son*." Robertson's *Holy Spirit and Christian Service* is an attractive title and the exposition is a helpful one.

That this volume may help toward more efficient service of the Master is the prayer of the writer.

JUNE, 1900.

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INTRODUCTION

So far as the writer of this volume has any knowledge, the thoughtful reader of a book dealing with the subject of the Holy Spirit lays that volume down with a sense of disappointment. There is reason why this should be the case. It is a fact that Christians commonly have a general impression that their religious life is dependent upon the Holy Spirit, but they have little knowledge which can be called precise. They do not press on to learn the meaning of the teaching of Scripture by making the Spirit so thoroughly regnant in their lives that they can have the experience necessary for real knowledge. Therefore Christian experience in general is not sufficiently Christlike to enable those who write upon the subject to set forth a fully developed doctrine of the Holy Spirit.

When the standard of life and thought in the disciples of our Lord shall have become more like his own, when Christians shall have attained more complete knowledge of their experience by means of prolonged and patient reflection upon the facts of the entire sphere of man's inner life, then a more adequate statement of the doctrine of the Holy Spirit

may be written. Until that time the discussions of the subject may help to open the eyes of Christians to the nature of their privileges and the conditions of these privileges, and also help to prepare the way for a discussion more worthy of the theme.

It would be unjust to belittle the work of the past. The writings of the Greek and Latin Fathers of the fourth and fifth centuries must always remain a mine of wealth for him who would study the doctrine of the person of the Holy Spirit. The chief discussions on the subject begin with the letters of Athanasius to Serapion, and continue in the writings of Basil the Great, Gregory Nazianzen, Didymus, Hilary of Poitiers, Ambrose and Augustine. Since the Reformation the important writings on the Holy Spirit have concerned his works or offices more than his person. Valuable suggestions of truth are scattered through the writings of the Reformers of the sixteenth century. In the seventeenth century the treatises of the Puritans, John Owen and John Goodwin, are the chief formal discussions of the great theme. Within the present century, notably during the past thirty years, many small volumes have been published, and valuable discussions are to be found in reviews and cyclopedias.[1]

A little reading on the subject reveals the fact that one should approach it from several sides, and that he who would learn the conditions of obtaining the constant guidance of the Supreme Leader of the

Church of Christ and of every individual Christian, must gain his knowledge of that Leader from every source whence it may be derived.

In the study of the subject we quickly find four questions of chief importance:

I. What does the Bible teach about the Holy Spirit?

II. What have Christians learned from the teachings of the Bible and their own experience?

III. What may be regarded as the Christian view of the work and person of the Holy Spirit?

IV. What is the practical significance of the truths brought to light in the answers to the preceding questions?

Man has no adequate knowledge of God save through the revelation recorded in the Holy Scriptures; and he is unable correctly to interpret his own spiritual life except by the same aid. Thus it is evident that all knowledge of the Holy Spirit is dependent upon the revelation recorded in the Scriptures. It is the fact that during the history of the Christian Church Christians have discerned the meaning of those revelations with more or less clearness. It is also true that the facts all need to be carefully interpreted by reflection from the standpoint of a person to whom the life molded by the Spirit is a reality.

These four questions are made the subjects of four

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studies, and the record of the investigation to which they have led is designedly brief. It is hoped that many questions left untouched may be suggested to the reader. No discussion of miracles is attempted. No hypothesis of inspiration is suggested, yet it is hoped that the chief elements of an adequate doctrine have been brought to light in the investigation. It is believed that the facts pointed out give room for any criticism of the Scriptures, literary or historical, in which the unfettered investigation of the Christian scholar may engage. The question, "What is the sin against the Holy Spirit?" is left to others to answer.

THE SUPREME LEADER

STUDY I

WHAT DO THE SCRIPTURES TEACH CONCERNING THE HOLY SPIRIT?

In the attempt to find the answer to this question one finds that it was only by a gradual development that the Biblical writers attained the full Scriptural conception of the Spirit of God. This development is found within the Old Testament writings, and becomes especially manifest in those of the New Testament. The material gained in the investigation readily falls under the following topics:

I. The Old Testament idea of the Spirit of God.
   - A. The idea expressed by the word spirit.
   - B. The idea of holiness.
   - C. The Old Testament conception of the Spirit of God.

II. The ideas found in the extra-Biblical Jewish literature.

III. The New Testament teaching about the Holy Spirit.
   - A. The work of the Holy Spirit.
   - B. The personal conception of the Holy Spirit.

CHAPTER I

THE OLD TESTAMENT IDEA OF THE SPIRIT OF GOD

A. The idea expressed by the word spirit

The word spirit in its common Biblical use expresses an idea which is the last of a series of ideas connected with the word, and the successive ideas of the series mark stages of experience and thought. In this respect the word is like all words which relate to the inner life of man. As man passes from the childlike and outward apprehension of his experience to maturer knowledge he comes to believe in the existence of some realities which his physical senses cannot perceive. These newly recognized realities are suggested through his experience. In this experience the newly recognized reality is associated with something already perceived by the physical senses. The name given to the object formerly perceived is now applied to the new reality. Thus it is that the words which relate to the inner life of man originally designated something belonging to his outer life which he perceived by his physical senses. This idea of the outer physical object as the beginning of

the development has well been called a physical or intuitive substratum of language.

The words *ruach*, *pneuma* and *spiritus* are excellent illustrations of the development of the spiritual idea from its intuitive substratum. They are each derived from a root meaning to breathe, or to blow.

Thought easily passes from breath in man to the life which is present so long as he breathes and which ceases when breath ceases. In the phrase *ruach chayyim*, *breath of life* (Gen. 6:17; 7:15), the two ideas are associated. The phrase is elaborated yet more in *nishmath ruach chayyim*, *breath of the breath (spirit) of life* (Gen. 7:22). Here the *ruach* is at least passing from the percept of breath cognizable by the senses to the concept of life, a reality present in a being wherever the breath is perceptible. An illustration of the use of the word with the meaning life is seen in Job 10:12; here *ruach* denotes the principle of life in man which is preserved by God. In Job 17:1, this same life-principle is enfeebled in its action. A similar use of the word is found in Judg. 15:9; 1 Sam. 30:12; Ps. 31:5. In 1 K. 10:5; 2 Chron. 9:4, the meaning passes from the life-principle to the feeling of life. The queen of Sheba saw the splendor and state of Solomon's court "and there was no longer spirit in her;" her sense of self-mastery and reticence which ordinary etiquette and royal dignity demanded vanished, and she burst forth into speeches of wonder

and admiration. Here the meaning of *ruach* has come to the border of the physical life and touches that of the spiritual life.

Through the idea of the consciousness of life the mind easily passes to the idea of consciousness in general, and then to that of knowledge. There is also another channel by which the mind may pass from the physical breath to mental states and dispositions. Some change in a person's breathing is one of the most noticeable indications of his feelings. The dilated nostril with hasty breath—even snorting—is a sign of anger. On the other hand a restraining of breath is an indication of fear or anxiety. Thus *ruach* comes to express feeling.

The processes of thought which have just been illustrated were continued until *ruach*, breath, life or the principle of all human life, came to denote every form of energy of man's higher life for which we have no better term than spiritual life. Hence *ruach* denotes man's intelligence (Is. 29:24); his feelings, as rage (Judg. 8:3; Pr. 16:32; 29:11), courage (Josh. 2:11), desire (Is. 26:9); his general disposition (Ps. 32:2); his moral nature (Pr. 16:18), and even his volitions (Ps. 78:8; Num. 14:24).

When man conceived himself as made in the image of God and thought of his own personal nature as breathed into him by God, he inevitably applied the terms describing his own nature to God. Thus God's *ruach* easily came to signify a breeze,

wind or storm; then it could mean the living energy of God manifesting itself in the physical world (Ex. 15:8; Hos. 13:15), and in man, and finally the divine intelligence, affections or will.

B. The Biblical idea of holiness[1]

In the New Testament the proper name of the Spirit of God is Holy Spirit. In the Old Testament the common name is Spirit of God or of Jehovah. There is, however, a slight preparation for the New Testament usage in the Old Testament. Three times (Ps. 51:11; Is. 63:10, 11) the name is *his*, or *thy holy Spirit*. What is the nature of this idea which is attached to the Spirit of Jehovah in such a manner that it should have become essential to his name in the New Testament?

The words which express the idea of holiness, *qodhesh*, *qadhosh*, *qadhash*, present one of the most interesting linguistic problems of the Old Testament. It must be believed that these words, like *ruach*, originally meant something perceptible to the physical senses. "The truth is, that these words are nowhere found save in a religious sense, and the attempt to ascertain the physical conception on which this use is based is generally abandoned by modern scholars as hopeless. There is, however, a certain probability that the primary idea is that of 'separation' or 'cutting off.' Although this view is not capable of demonstration, it may be adopted

provisionally as one which fits in remarkably well with Old Testament usage."[2] Another suggestion which fits in with Old Testament usage is that of "unapproachableness."[2] This view also has strong support.

Since there is so little knowledge regarding the primary idea of this root, nothing better can be done than to ascertain as exactly as possible the religious sense of the word.

Israel probably found the word already in use in a religious sense, and at the beginning it is likely that they used it precisely as their neighbors did. There are passages which seem to indicate that in the earliest use of the word for a religious purpose it meant cleanliness (Ex. 19: 10, 11) of body and of clothing as a condition for coming before Jehovah for worship. It is likely that a more common idea of holiness was much like what is commonly called taboo, *i. e.*, "a custom universal among primitive peoples, according to which man's free use of natural objects, etc., was restrained by fear of supernatural penalties."[2]

At some period in the history of Israel, earlier than the writing of the Old Testament narratives, the idea of holiness had come to be that of ownership by Jehovah, *i. e.*, things were holy because they belonged to Jehovah and were set apart for his pleasure. This statement of the meaning of holiness gives little help when we seek an answer to the question what holiness meant when it was affirmed of Jehovah.

The idea of the holiness of Jehovah may be

derived from either of the primary ideas suggested above, "separation" or "unapproachableness." Jehovah abhorred impurity, *i. e.*, he shrank from it as though sensitive to the contact (Lev. 19: 25, 26, 45; Ezek. 43: 7, 9). From the idea of separation would easily come the idea of physical purity, and then moral purity. From the idea of unapproachableness would easily come the idea of high moral character and perfection. Many writers on Old Testament subjects seem fettered by the etymological conceptions given above, so that they fail to rise to the wealth of thought which some of the prophets and psalmists put into their idea of God's holiness. *Usus norma loquendi.* The prophets use the term to denote the ethical perfection of Jehovah. Therefore, holiness means the richest ethical conception to which the prophets could attain. This conception of God's holiness is that characteristic which distinguishes the Old Testament religion from the religions of the neighbors of Israel.

For Amos, Jehovah's oath by his holiness (4: 2) is apparently equivalent to the oath by himself (6: 8), *i. e.*, by his own being. For Amos, Jehovah's essential character was righteousness, hence, for him, Jehovah's holiness, righteousness and being are one and the same thing. Isaiah (5: 16) regarded judgments which were the expressions of Jehovah's righteousness as also manifestations of his holiness. Further, the holiness of God is closely connected with his redemptive interpositions on behalf of Israel,

or with his manifestations of grace to Israel (Ps. 22: 1-4; 103: 1 ff.; 111: 9; Is. 31: 1; 41: 14; 12: 6). With the prophets holiness means "everything which God has disclosed of an ethical nature, wrath, vengeance, fiery zeal of retribution, his lawgiving word, his grace, love, compassion, all are proof of one and the same fundamental energy in him, namely, the vindication of his ethical purity and perfection in the contest against everything which antagonizes him and his holiness, and its purpose is the upbuilding of the kingdom of the pure and the good."[3] Holiness is thus manifested alike in the negative antagonism to evil and in the positive impartation of new divine life. Where the evil is vanquished and "the full self-impartation of God can enter, there culminates the revelation of God in the concept of God as [a being] of love, as the Father."[3]

It is this mature conception presented in the prophets which is made the attribute of the Spirit of Jehovah. Even if it were possible to interpret the word holiness as simply equivalent to the word divine, the context forbids us to take it in that sense in Ps. 51: 11, where it describes the Spirit as the source of moral purity in the life of the psalmist.

The Old Testament idea of God's holiness is very nearly as mature as that in the New Testament thus described by Stevens: "We may sum up our results thus: In the absolute sense God alone is holy, and his holiness is the ground of the requirement of holi-

ness in his creatures (1 Pet. 1 : 16). Holiness is the attribute of God, according to which he wills and does only that which is morally good. In other words, it is the perfect harmony of his will with his perfect ethical nature. But the divine holiness is not to be thought of as a mere passive, quiescent state. It is an active impulse, a forthgoing energy. In God's holiness, that is, in the expression of his perfect ethical nature, his self-revelation is grounded. Nay, creation itself, as well as redemption, would be inconceivable apart from the divine holiness, the energizing of God's absolutely good will.

"By some theologians holiness and love are identified. More commonly they are sharply distinguished—holiness being regarded as being the self-preservative or retributive attribute of God, and love as his beneficent, self-imparting attribute. To discuss this subject here would carry us too far. It seems clear, at least, from our investigation, that holiness and love represent closely kindred conceptions, and that there is an inner harmony between them. They are the two words which best express God's moral perfection, and the difference between them seems rather formal than real."[4]

The Bible presents no conception of God's character so comprehensive as that of his holiness, and to this fact it is probably due that the Spirit of Jehovah is called his Holy Spirit, and this phrase became his settled name in the New Testament.

C. The Spirit of God

We are now prepared to learn as exactly as we may the idea expressed in the Old Testament by the phrase Spirit of God:

1. The Cosmic Spirit

The book of Genesis opens thus: "In the beginning God created the heavens and earth. And the earth was waste and empty, and darkness was upon the ocean, and the spirit of God was hovering (or brooding) over the waters." "Spirit of God" apparently expresses a definite meaning well known to the writer and to those for whom he wrote. The functions of this Spirit were appropriate to his purpose in this particular connection.

The action of the Spirit is expressed by the participle and is, therefore, continuous. The verb itself is used nowhere else in the same conjugation except in Deut. 32: 11, where it means the hovering, protecting motion of the mother eagle over her young. Here the Spirit hovers over the chaos, therefore it is conceived as being external to it. The hovering or brooding denotes the impartation of something by the Spirit and this something imparted is, according to the subsequent context, energy which springs into operation with the various commands, "Let there be light," etc.

At the beginning there was an unorganized fluid, something which we call chaos; at the end it has

become a cosmos. The only operative energy is the Spirit of God in connection with the utterance of God's will. It is not too much to say that in the mind of the Hebrew writer all the energy operating in the various stages of development is due to the Spirit of God. From that Spirit comes the energy which appears first as order shown by light and the separation of land and water, next as life in plants and animals.

This conception of the Spirit of God as the origin of the life in the world appears also in Ps. 104: 29, 30:

> "Thou gatherest in their spirit, they expire,
> And to their dust they return.
> Thou sendest forth thy Spirit, they are created,
> And thou renewest the face of the ground."

Here all living creatures and the plants are conceived as dependent upon God's Spirit for their existence.

It is evident that man owes not only his physical life (Job 27: 3), but also his intellectual and moral capacity to the Spirit of God, Job 32: 8:

> "But it is the spirit in man,
> Even the breath of the Almighty
> Which giveth understanding."

Here the understanding of man is attributed to the breath, *nshamah*, of God. In Gen. 2: 7 man's personal life is regarded as having the same origin. Like teaching is found in Job 33: 3, 4.

Yet more pointed are Ex. 28: 3; 31: 3; 35: 31; where not only the natural endowments of Bezaleel, but his acquired mechanical skill are attributed to God's Spirit. These various passages show that to the Hebrew mind all forms of physical life, of mental power and artistic skill were alike due to this one divine energy operating in a manifold variety of forms. The Spirit of God as divine energy operating in the universe gave each class of created objects or beings its own peculiar form, whether mineral, plant, animal or personal; and in persons the same energy was manifest, distributing to them their varied capacities.

Gen. 6: 3: "And Jehovah said, my Spirit will not forever be humbled in man. In their wandering he is flesh." The Spirit of Jehovah here denotes, by reason of contrast with flesh (the perishable being, man), the principle of life. It is humbled or thwarted so as to fail of its normal development in men because of their sinful life. This implies that the normal development of the energy in man which constitutes him a person is toward a holy life. Even if the translation *dwell* or *rule* be preferable to "be humbled," it is still true that the Old Testament idea is that the energy which constitutes man a person will, in its normal development, secure holy conduct as well as the mechanical skill of a Bezaleel.

Here is no Trinity and no suggestion of a Trinity.

The doctrine of the Trinity needs not to look to the Old Testament for any positive support. The results thus far gained have a constructive value which is not found in the Bible aside from this Old Testament idea of God's Spirit. This Old Testament conception of the Spirit of God has well been called the mightiest vehicle of the monotheistic view of the world which the Old Testament contains. In nature-religions the manifold forms of life and activity in the world are attributed to many and different agencies, partially divine. This idea of the Spirit of God as the primeval energy in all nature unifies all physical, vital and sentient development and leaves no room for polytheism.

This energy was not only present at the origin of the world, but it is constantly manifested in the changes of the physical world and in human history. The Old Testament writers assume a dualism of matter and spirit and entertain no thought of antagonism. The Spirit of God is a constant factor in the existing development of the world. This idea that the Spirit is in all forces and operations, coordinating and directing them, is a real recognition of the divine immanence and leaves no room for deistic thinking. It does not follow that the significance of this great formative principle was recognized. It found a place in the Hebrew mind and molded thought, even though slowly. The earlier expressions of the thought were crude, but this crudity is

unavoidable in the expression of the rudimentary conceptions of any great fact. The phrase Cosmic Spirit is an excellent designation of this conception of the Spirit of God.

2. The Charismatic or Redemptive Spirit

The Spirit of God, or more often of Jehovah, was also the source of other powers than those already mentioned. When all the ordinary powers of men are due to the Spirit of God, when the differences among men in their natural endowments are due to the Spirit's distribution of power, there is abundant room for special gifts of power.

There are passages where the Spirit of Jehovah is said to bestow upon men energies which are more or less temporary additions to their ordinary powers. Just as the Cosmic Spirit differentiates between men in the various forms of power which are imparted, so the Spirit of Jehovah made at times a real differentiation between a man and his ordinary self. This was done by bestowing upon men gifts which were for the purpose of qualifying them to perform some special service on behalf of the Israelite commonwealth or religion.

The impartation of this gift is expressed by various figures of speech. The Spirit came upon Othniel (Judg. 3:10) so that he judged Israel and led to war. In the same way Jephthah, Samson, Saul and David were said to receive special preparation for

service. Thus were Jahaziel (2 Chron. 20: 14) and Azariah (15:1) qualified to utter divine messages. This Spirit might depart from a man, as from Saul (1 Sam. 16:14), leaving him disqualified for the duties which he had once performed.

The Spirit "put on" Gideon (Judg. 6:34), or clothed itself with him as a garment, arousing him to a great work. The same expression is used in 1 Chron. 12:18, where Amasa was moved to express choice of David as king; and in 2 Chron. 24:20, where Zachariah was qualified to utter a message from God. In all these cases the presence of the Spirit is conceived as imparting extraordinary power, making the man capable of extraordinary performances. It was the same power which enabled Ezekiel to utter his prophecies (Ezek. 2:2; 3:24; 11:5).

An examination of this class of passages thus far mentioned shows that sometimes the operation of the Spirit was thought to be an external impulse coming or falling upon a man, and sometimes to be an internal power, as when it clothed itself with a man or entered into him. This gift was a qualification of the prophets for declaring the mind of God (Mic. 3:8; Is. 48:16; Zech. 7:12; Neh. 9:30), or in general for any service (Is. 30:1; Hag. 2:5; Zech. 4:6; Neh. 9:20).

Important characteristics of this gift were:

First, it was a gift by measure; it did not presuppose a perfect character, *e. g.*, Gideon, Samson,

David. It did not secure against human weaknesses such as cowardice, as in the case of Elijah. It did not qualify a man at every moment to speak the mind of God, *e. g.*, Nathan. It did not enable a man to understand all things belonging to his mission or message, especially as to future times (Dan. 12:4, 8, 9, 10, 13).

Secondly, the Old Testament conception is that God by some means convinced the receiver of this gift that the mind of God had really been imparted to him, that he was really doing the will of God, and was in some degree in intelligent cooperation with God.

Especially important in this connection is Is. 11: 2 ff., which makes the following declaration in regard to the future ruler of Israel: "Out of the stock of the almost ruined Davidic family I see a fair and fruitful branch sprouting, an ideal king. By Jehovah himself he shall be endowed with the perfect qualities of a ruler—wisdom and insight, prudence and heroism, acquaintance with God's will, and a willingness to do it. Taking delight in every manifestation of true character, and endowed with keen discernment, he shall not judge from appearances, nor from testimony, nor will he tolerate any abuse of justice."[5]

The gift of the Spirit is promised also to the community at large in the Messianic times (Joel 2:28 f.), giving all its members insight into the will of Jehovah. Similar teaching is found in Is. 32:15;

44:3; 42:1 (see also 54:13 and Jer. 31:31-34).

This idea of the Spirit of Jehovah may be designated as the Office Spirit, or, borrowing a term from the New Testament, Charismatic Spirit.

The energy imparted by the Cosmic Spirit has for its culminating work the production of holy character; this is likewise true of the Charismatic Spirit. Ps. 51:10-12:

> "A pure heart create for me, O God,
> And a steadfast spirit renew within me,
> Cast me not away from thy presence,
> And thy Holy Spirit take not from me.
> Give me again the delight of thy salvation,
> And support me with a willing spirit."

Verse 10 is a prayer for an inner change, while verse 11 is a petition for the continuance of the divine grace. God's Holy Spirit is a gift of which the man might be deprived without the cessation of personal life, hence we must regard the conception here as the Charismatic Spirit, and not the Cosmic. It is a gift imparted over and above any natural endowment. It is a gift from a person to a person. It is an Office Spirit, having as its function the ethical or spiritual perfecting of the man. It is holy because holiness is the aim of its activity, because it is designed to secure holiness in the man. This teaching is similar to that in Ezek. 18:31; 11:19; 36:26, 27.

This latter function of the Charismatic Spirit,

which is its chief function in the New Testament, makes it well to call this divine energy the Redemptive Spirit. In fact all the works of the Charismatic Spirit have a redemptive purpose.

3. The Personal Spirit.

There are passages in the Old Testament where the phrase Spirit of Jehovah expresses an idea different from either that of the Cosmic Spirit or that of the Redemptive Spirit. These ideas are of a divine energy going forth from God and giving a constitution to objects and persons external to God. While this energy is a divine immanence, it is clearly not a pantheistic immanence, for it constitutes men as "spirits" (Num. 16: 22; 27: 16). Moreover, the whole Old Testament recognizes a personal relation between God and man which may take the form of antagonism. Is. 63: 9, 10:

> "In all their distress was he distressed,
> And the Angel of his Presence saved them,
> In his love and clemency redeemed them,
> And he lifted them,
> And bare them all the days of ancient time.
> Yet they rebelled and grieved his Holy Spirit
> So that he was changed into an enemy to them,
> He himself fought against them."

The verb *grieved* sets Jehovah's Holy Spirit over against man in a personal relation, and makes God's Spirit capable of emotion, a most personal experience (comp. Eph. 4: 30). The passage may be

compared with the semi-hypostatic description of the revealed Word of God in Heb. 4: 12, 13. It is certainly the fact that there is in Second Isaiah a tendency to hypostatize the Spirit of Jehovah. The phrase here is certainly not equivalent to the Holy Spirit of the New Testament. Rather the thought "wells up and flows along with a living prophetic intuition of the nature and activity of God; moreover as the knowledge of the divine nature culminates in the holiness of God himself (Lev. 19: 2; 20: 3; 22:2) so *ruach qodhsho* represents the summit of the knowledge of Spirit in God."[6]

Just as the word Spirit may denote the intelligence of man (Is. 29: 24), so it may denote the intelligence of God, Is. 40: 13:

> "Who has searched the Spirit of Jehovah?
> And as his counselor has taught him?"

Ps. 139: 7:

> "Whither shall I go from thy Spirit?
> Whither flee from thy presence?"

The action of the Spirit of Jehovah may also be conceived as personal action of God, as 2 Sam. 23: 2:

> "The Spirit of Jehovah spake by me,
> And his word was on my tongue."

Ps. 143: 10:

"Teach me to do thy good pleasure, for thou art my God;
Thy Spirit, since it is good, let it lead me on the level earth."

In all this class of passages the idea of the Spirit of God is that of something which is essential in him, which cannot be dissociated from him. It is energy within him and designates a personal nature inseparable from him, indivisible in itself, and the principle of intelligence, feeling and action. It can neither be imparted nor divided as can be done in the first two uses of the phrase. In short, it seems to be the immanent reason and moral character of God, immanent in him, while in the first use it denotes the energy of God immanent in creation, and in the second use it is an impartation from God as a person to man as a person.

Reverting to the conception of holiness, we must say that it lies at the basis of the Old Testament conception of God, and of all God's relations with men. It contains the idea of separation from all physical defilement and moral imperfection; this is a negative idea of the divine holiness. Holiness includes also the positive conception of every moral excellence. As has been shown also, according to the Old Testament, the positively holy God manifests his character in judgment and redemption. This quality is more than positive, it is active and is not restricted to himself or within himself. In this active phase of the divine holiness is grounded the self-manifestation of the divine character, and also God's self-impartation. Its normal outcome is the establishment of a community of beings who by their own choice

develop characters positively and actively holy. Thus the significance of God's holiness is that it impels toward the establishment of a society of beings who have characters similar to his own and who are in fellowship with him. Since God is holy he is not satisfied until this society is established. This active phase of the divine holiness might well be called dynamic. Viewed in all its relations it must be regarded as the first cause in the divine character of the creation of the world and as the final cause of the historical development of the human race. The New Testament declaration that God is love is, so far as man is concerned, but another mode of expressing the self-imparting nature of his dynamic holiness.

This conception of dynamic holiness is the bond of union between the three conceptions connoted by the phrase Spirit of God in the Old Testament. The Cosmic Spirit is operative in preparing a home for a society of holy persons, and in so constituting men that they may normally develop into such a society. The Redemptive Spirit has for its sole mission the actual development of human beings into such a society. This society is neither more nor less than the Biblical "Kingdom of God." The Personal Spirit is well called holy, for holiness is the essential element of the divine personality.

There is a small group of passages which may not go unnoticed (Judg. 9:23; 1 Sam. 16:14, 15, 16, 23; 18:10; 19:9; 1 K. 22:19 ff.). Here the prevail-

ing thought is that a spirit from (or of) God was the means of injury to men. The most probable interpretation of these passages is the same as that of Rom. 1 : 24, 28. Probably the Old Testament narrators could not express their rudimentary conception of "judicial blindness" in any better manner than is done in these passages. Apparently this was their way of conceiving the fact that the man to whom the evil spirit came had persisted in sin so stubbornly that his natural insight had deteriorated and he had become involved more and more inextricably in sinful courses.

CHAPTER II

THE CONCEPTION OF THE SPIRIT OF GOD FOUND IN OTHER JEWISH LITERATURE PREVIOUS TO THE MINISTRY OF JESUS CHRIST

The Old Testament conception of the Spirit of God could not have remained unmodified by the thought of the centuries between Malachi and John the Baptist. What this modification was is largely a matter of inference. We may infer that there was a tendency to neglect the conception of the Cosmic Spirit, and to think more of the personified Spirit of God. The evidence is slight but it is real.

The one ante-Christian utterance in the New Testament respecting the Spirit, that of John the Baptist (Matt. 3 : 11 ; Mark 1 : 8 ; Luke 3 : 16), is quite in the manner of the Old Testament. Such also is the case with several passages in the Jewish literature which belongs to the period between the Old and New Testaments. The Charismatic Spirit is mentioned in Ecclus. 48 : 12, 24 ; Enoch 71 : 5, 11 ; 91 : 1 ; Susanna 45 ; Wisd. 1 : 5, 6, 7 ; 7 : 7 ; 9 : 17. The Cosmic Spirit is mentioned in Judith 16 : 14.

There is one peculiar and noteworthy passage in

Wisd. 7 : 22–27, where the Spirit of God is personified under the name of Wisdom, so that the idea of the Charismatic Spirit is almost blended with that of the Personal Spirit as seen in Second Isaiah. The passage runs thus: "For Wisdom, who is the artificer of all things, taught me: for in her is a spirit intellectual, holy, only begotten, manifold, immaterial, active, piercing, undefiled, unerring, unharmed, loving goodness, acute, unhindered, beneficent, kind to man, steadfast, secure, free from care, all-powerful, all-surveying, permeating all spirits; for Wisdom is more quick to move than any motion; moreover she pervadeth and goeth through all things by reason of her pureness; for she is a vapor of the power of God, the unalloyed effluence of the glory of the Almighty; therefore can no defiled thing steal into her unnoticed; for she is the effulgence of eternal light, the unspotted mirror of God's effectual operation and image of his goodness. Although being but one she can do all things, and although unchanging she reneweth all things, and through generations by passing from one holy soul to another she maketh them friends of God and prophets."

This language is colored by Greek philosophy, and the personification is doubtless suggested from Proverbs viii. The thought is a legitimate development of Old Testament elements. Its influence can not but be seen in the Christian writers of the early centuries.

CHAPTER III

THE NEW TESTAMENT TEACHING

The New Testament contains a many-sided development of the idea of God's Spirit. The facts explicitly narrated, the teachings, both implicit and explicit, lay a broad foundation for doctrine. The degree of advance from the Old Testament is indicated in the statement that "in the Jewish conception personality is ascribed to the Holy Spirit only figuratively. In the Christian use, on the other hand, the impersonal use is the figurative one, *e. g.*, where it speaks of the pouring out of the Spirit." While in only three passages in the Old Testament he is called the Spirit of holiness, in the New Testament the title of Holy Spirit is fixed.

In the New Testament there are four groups of writings which deserve separate, individual study which should be followed by the study of their teachings as a whole. These groups are: The Synoptic Gospels, the book of Acts, the Pauline Epistles, and the Gospel of John. The value of the first of these is chiefly in the utterances of Jesus; that of the second, in the record of the early impres-

sions respecting the historical functions of the Holy Spirit; that of the third, in the progressive conceptions of Paul, the worker and thinker, and lastly, the matured recognition of the meaning of Christ's promises, as illustrated by decades of Christian labor. Further, there are two other themes of investigation which deserve careful study in this connection: The Kingdom of God, and the use of the Greek word δύναμις, *power*, and its derivatives. The results of such sixfold investigation are given here, rather than the processes: [7]

A. The work of the Spirit.

1. The Cosmic Spirit.

When the sphere of the activity of the Cosmic Spirit is considered, it might be thought that it is mentioned in those passages which refer to the conception of Jesus (Matt. 1:18, 20; Luke 1:35), of Isaac (Gal. 4:29), and to the consummation of the resurrection of believers (Rom. 8:11).

Careful thought, however, must lead us to consider these as references to the operations of the Charismatic Spirit in the sphere of the physical life, and akin to the operations of the Spirit of holiness of Ps. 51:11, in the spiritual life, creative in energy. In Rom. 8:11, the reference to the resurrection of Jesus Christ might be regarded as simply an illustration of the operations of the Cosmic Spirit. This would mean that the normal relation of the Spirit to the

physical life and to matter was such that in the maintenance of this relation by the Spirit, Jesus Christ rose from the dead in as natural a manner as he performed any physical act. The speculation is tempting; but we are rather to attribute this event to the Charismatic Spirit which qualified Jesus Christ for his entire work, so that rising from the dead was the final act of the redemptive work which Jesus Christ performed on behalf of the race. In this passage we have presented to us the conception that the entire man, body as well as spirit, is to be redeemed, thus showing the real purport of the temporal blessing to be the removal of all evil, physical as well as spiritual, from the life of God's people.

The references to Sarah (Gal. 4:29) and to Mary (Matt. 1:18, 20; Luke 1:35) relate to events in the physical world which exceeded any natural powers of Sarah or Mary and which were for the service of the redemptive kingdom. Was it by reason of the supernatural conception of Jesus that the Christ had a divine personality which could be described as an "eternal spirit" (Heb. 9:14) which was the means whereby he obtained an "eternal redemption" (Heb. 9 12)?

2. The Work of the Charismatic Spirit.

This work occupies by far the largest share of the attention of the New Testament writers. The more striking phenomena should be noted first, partly for

logical reasons, and partly because the external, the physical, precedes the inward and spiritual in attracting attention.

a. The charisms of service. These were the operations of the Spirit, producing visible results or giving men special qualifications for the service of the redemptive kingdom.

(1) As the Author of revelation or of Scripture, the authoritative utterances of the Old Testament are attributed to his influence or agency (Matt. 22:43; Mark 12:36; Acts 1:16; 28:25; Heb. 9:8; 10:15). Of especial interest is 1 Pet. 1:11, 12, where Peter ascribes the authoritative utterances of the New Testament preachers to the Holy Spirit, as he did those of the Old Testament. Of like import is 1 Cor. 7:40, where Paul claims that in his judgment he has received a revelation. This was not a revelation intuitively perceived to be such; rather, the judgment of Paul was that the certainty of his conviction on the subject under discussion was the work of the Holy Spirit. In this, his experience was doubtless similar to that of those Christians of the present time who have tried, through prayer and obedience to the known requirements of God, to keep their souls open to divine influences, with the result that, after years of Christian service, they sometimes infer in a particular instance that they are led by the Holy Spirit, and their inference amounts to a mighty conviction. The implication of these words, taken in

connection with Gal. 1:11, 12, is that there were revelations intuitively known to be such; of this nature, perhaps, are the revelations mentioned in Acts 20:23; 21:4, 11; 1 Tim. 4:1. To the Spirit is attributed the authorship of the messages to the seven churches (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). The general meaning of Rev. 14:13; 19:10, is the same. In Luke 2:26 the Holy Spirit is named as the author of specific revelations.

(2) As the agent for the establishment of the kingdom, the Holy Spirit is the author of what are technically termed charisms, namely, those gifts which were superadded to all natural powers, and were especially adapted to the well-being of the Church and the development of its spiritual life.

In general, see Luke 1:15, 17; 2:25; John 7:39; 14:17, 26; 16:7-15; 20:22, 23; Acts 1:5, 8 (cf. Luke 24:49); Acts 2:17, 18, 33, 38; 9:17; 2 Tim. 1:14; Rev. 22:17. This presence of the Holy Spirit with believers was so universal that without it a person was declared not to be qualified for Christian work (Jude 19), for workers were set apart to service through his anointing.

By the presence of this Spirit workers were moved to perform specific acts or labors (Luke 1:67; 2:27; Acts 2:4; 4:8; 7:55; 13:9).[8] The importance and significance of these charisms is brought to notice in the narratives respecting the Samaritans (Acts 8:15, 17, 18), the Cornelian household

(Acts 10:44, 45, 47; 11:15; 15:8), and the disciples at Ephesus (Acts 19:2, 6). These were not so much the gifts for special work as gifts which belonged to them because they were believers.

The classic passage on the subject is in 1 Cor. xii. Apparently some of the charisms had a degree of likeness to the frenzies of the heathen priests or soothsayers. It is certain that the ecstatic condition under the old Covenant sometimes bore such a resemblance. The person who had come under the influence of Christianity, and had been truly converted, often lacked that sobriety of mind, or maturity of judgment, needed to distinguish the new Christianity from the old heathenism, in this respect. The following points of discrimination have been made between the operations of the Holy Spirit and whatever resembled them in heathenism: (1) The objects to which they severally led differed, as idols differ from Jesus Christ. (2) The heathen were led away captive at the will of evil spirits, whereas Christians are led rationally and morally by the Spirit of God. (3) They also differed as to the testimony respecting Jesus Christ; nothing derogatory to him, to his nature or position can come from the Holy Spirit.[9]

Here, as in the Old Testament, is a recognition of the fact that the charism for work and that for character were not commensurate. In short, the gifts and graces of the Spirit were not equally present.

There is an implication, however, that they need to coexist.

In 1 Cor. 12:7-13, the charisms are referred to the Holy Spirit as their author, and in Rom. 12:6, it is intimated that he bestows them upon those whom he has qualified through his sanctifying agency. The charism here mentioned is that of prophecy, which consisted in the intelligent and persuasive expression of what the Holy Spirit had communicated to the speaker for the instruction and sanctification of Christians. This charism of prophecy was one which might be despised (1 Thess. 5:19, 20), either in its form of utterance, or, more probably, in its contents. In Gal. 3:5, the charism of miraculous powers manifested in the apostolic Church was attributed to the Holy Spirit. Is the charism of wisdom illustrated by 2 Cor. 10:5 and Acts 6:3, 10?

As has been said, it was the object of the activities of the Holy Spirit to exalt Jesus Christ as Lord; he directed everything to this end by his natural energies, and when these failed, by those which were supernatural. That the mission of the Holy Spirit was to render operative the truths of the gospel is to be seen from the facts that his mission concerned not himself, but Jesus Christ; that he was sent in the name of Jesus Christ (John 14:26); that he was to witness of Jesus (John 15:26); that he was to bring to remembrance the things that Jesus had said (John 14:26); that he was sent as a representative of

Jesus Christ (John 16: 7, 14, 15); that in his convincing the world of sin, the sin is unbelief in Jesus Christ (John 16:9); that it was his office to glorify Jesus Christ by taking the things concerning Christ and declaring them to the disciples (John 16:14), and finally that "the Spirit was not yet" (John 7:39), until Jesus Christ should have completed the supreme revelation of God, and should thereby have given the Holy Spirit a basis of historical facts which could be used in impressing souls otherwise unresponsive to the truth.

Now, convincing the world of sin, of righteousness, and of the judgment to come is closely connected with the charism of effective utterance promised and given to the early Christian teachers. In fact, the charismatic impartation of effectiveness to those teachers was accompanied by the Spirit's work on the minds of the hearers, witnessing to the truth of the message, *i. e.*, convincing the hearers of their sin, and of righteousness and judgment.

In 1 Thess. 1:5, Rom. 15:19, the power with which the gospel was preached by Paul could be accounted for only by the presence of the Holy Spirit qualifying the apostle for his work. This power, as a general equipment, is clearly taught in 1 Cor. 2:4, 12-14. Paul also claims (2 Cor. 6:4-6) that his ministry and that of his fellow workers was proved to be in the Holy Spirit, by a presence and power manifested which could be none other than that of the Holy

Spirit. This evidence is analogous to that of the proof of the presence of the Holy Spirit in a human life drawn from his manifested sanctifying operations. In Paul's individual convictions he looked to the Holy Spirit to save him from the peril of self-deception (Rom. 9:1). The boldness with which Paul could minister effectively, even while imprisoned, was supplied by the Spirit of Christ (Phil. 1:19), and the effectiveness of his utterance of truth was due to the same Spirit (Eph. 6:17).

(3) The work of the Church in general had for its inspiring and unifying agent the Holy Spirit. This work is twofold; on the one hand the Holy Spirit exercises his regenerating and sanctifying agency upon individuals, on the other he brings those individuals into a unity with each other, and guides them in their corporate activities.

In prophecy, John the Baptist attributed the baptism with the Spirit to the Messiah (Matt. 3:11; Mark 1:8; Luke 3:16), and Jesus himself promised it (Luke 11:13). The development of the Christian character of the Corinthian believers was through the ministry of the Holy Spirit (2 Cor. 3-11), and it was accomplished by his dwelling in them as his temple (1 Cor. 3:16). As the author of unity he upholds and develops the specific life of the Church (Eph. 4:3).

i. He teaches the needs of the kingdom and the conduct appropriate to those needs. The disciples,

when compelled to defend themselves before the tribunals of persecutors, were to be taught what to say (Matt. 10:19, 20; Luke 12:12; cf. Mark 13:11; Luke 21:15). Of similar import is the statement (Acts 5:3, 4, 9) that the attempt on the part of Ananias and Sapphira to deceive the apostles was also an attempt to deceive the Holy Spirit; and Peter's knowledge of the deception could have been only an immediate perception gained through the agency of the Holy Spirit. Acts 5:32 also testifies to the presence of the Holy Spirit with those who were witnessing for Christ. By the Holy Spirit Barnabas also was qualified to take the right point of view respecting the progress of the gospel among the Greeks (Acts 11:24).

ii. The Holy Spirit also rules in the activities of the kingdom, and impels men to engage in them (Matt. 10:19, 20; Mark 13:11; Acts 8:29, 39; 10:19, 20). From him came specific directions as to work undertaken in behalf of the kingdom (Acts 13:2-4; 15:28), and he appointed the persons for such work.

iii. Not only did he impel and direct work, but he hindered his servants from taking a course which he did not choose (Acts 16:6, 7).

(4) Not only the servants of Jesus, but Jesus himself received from the Holy Spirit his qualifications for his work, according to the promise in Is. 11:2 (cf. John 3:34; Acts 4:26).

There was at the baptism a visible symbolic manifestation of the bestowal of this gift (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32, 33). The Galilæan ministry of Jesus began in the power of the Spirit (Luke 4:14). He himself claimed the fulfilment in his own person of the Old Testament prophecies of the Holy Spirit (Is. 61:1 and Luke 4:18; cf. Is. 42:1-4 and Matt. 12:18). Through Jesus was manifested the power of the Spirit in healing (Luke 5:17; see also Peter's statement, Acts 10:38). It was through the Holy Spirit that Jesus chose his apostles (Acts 1:2:—this passage may mean that Jesus gave commands to the apostles by the Holy Spirit). The inner experiences of Jesus were in the Holy Spirit (Luke 10:21). John the Baptist attributed to Jesus the possession of the Spirit, a divine gift, in his case not by measure, as it was in the case of others (John 3:34). His work of redemption was crowned by the resurrection, with which the Spirit had some connection (Rom. 8:11).

This general conception of the Spirit, as a charism for service, is more prominent in the records which came from the hand of Luke than in the writings of others. Apparently Luke was impressed with peculiar force by these gifts of the Holy Spirit, the phenomena which transcended the operations in physical nature, with which he, as a physician, was especially conversant, or which he had especially observed in the life of men.

b. The charism of character or of redemption.

The Holy Spirit as a gift secures the regeneration and sanctification of men. The New Testament brings this fact to our notice very much more than is done in the Old Testament. It is made more important than the charism for service. It is suggested[10] that the gifts of the Holy Spirit had been thought of at first by Paul as outward, so that they attracted attention disproportionate to their value, and became an object of desire in the case of the Corinthian Christians, as well as in that of Simon Magus; also that the irregularities occasioned in connection with these outward manifestations of the Spirit, and the exaggerated importance attached to them turned the thought of Paul to those manifestations of the Holy Spirit in life, which would preserve the Church from these misjudgments and these errors in conduct.

(1) The Holy Spirit as a gift secures regeneration or the renewal of spiritual life.

This was included in the prophecy of John the Baptist (Matt. 3: 11; Mark 1: 8; Luke 3: 16), and it is explicitly declared to be an absolute essential to citizenship in the kingdom (John 3: 3, 5, 6, 8). The idea is not foreign to the Synoptics, although stated in differing phraseology (Matt. 18: 3, 4; Mark 10: 14, 15; Luke 18: 16, 17), and the thought evidently made a deep and permanent impression on Peter (1 Pet. 1: 23). It is in the words recorded by

John that the declaration of Jesus concerning the agency of the change is preserved. The presence of the Holy Spirit in the initiation of the Christian life is recognized in Gal. 3: 2, 3; 4: 29; 1 Cor. 6: 11; 2 Cor. 3: 3; Rom. 8: 2, 9; Titus 3: 5. The mode of operation is suggested in Acts 9: 31.

(2) The gift of the Holy Spirit secures sanctification.

This is the purpose of his regenerating energy (Titus 3: 5, 6). He enters the soul for no transient stay, and it is through his presence that God abides in the individual believer (1 John 3: 24). In general, the Holy Spirit dwells in the souls of individual believers, and rules over them and thus sanctifies them according to the promise of Jesus (Luke 11: 13). He is a gift to the members of the Messianic kingdom (Gal. 3: 14), and is the divine and ruling principle and the law of the Christian life (Gal. 5: 16-18, 25). He is present in all believers (Rom. 8: 4, 5, 9), and by his normal influence produces holy character. More specifically:

i. The Holy Spirit gives Christians knowledge of the truth, for he gives an anointing which abides in them for this purpose (1 John 2: 20, 27). The passages which are of especial value on this point are those in John's Gospel, recording the words of Jesus (John 14: 16, 17; 15: 26; 16: 13-15). The knowledge which Christian believers have of the fact of Christ's lordship is due to the Holy Spirit and to him

alone (1 Cor. 12: 3; cf. Matt. 16: 17). The knowledge which believers have of the wealth of the gospel truth comes to them by reason of the manifestation to them of the Spirit of wisdom and of revelation (Eph. 3: 5; 1: 17; cf. Rom. 1: 4; 2 Cor. 4: 13; 2 Tim. 1: 7).

The application and interpretation of the Messianic work of Jesus to the heart of believers is the work of the Spirit (1 John 5: 6-8). So also was the revelation of Christian truth to the early believers.

ii. Christian love, hope and joy are due to the presence and operations of the Holy Spirit. He filled the hearts of the newly converted disciples in Iconium with joy (Acts 13: 52), and in 1 Thess. 1: 6, he is taught to be the agent originating Christian joy. Similar testimony is found in Eph. 5: 18. The development of the Christian life in its full richness of love, joy, peace, long-suffering, benignity, goodness, faithfulness, meekness and self-mastery is simply the fruitage of the presence of the Spirit in the life of the Christian (Gal. 5: 22, 23). So also (2 Cor. 4: 13), faith is represented as a characteristic of the indwelling of the same Spirit. Life and peace, life in its full and rich sense, the accomplishment of the normal destiny of the being, are the result of the thoughts, cares and aims controlled by the Spirit (Rom. 8: 6; 14: 17; 15: 13).

Christian love has the Holy Spirit for its source (Col. 1: 8; cf. 1 Cor. 1: 5; 2 Cor. 8: 7; Phil. 1: 9;

Col. 1 : 7). The Christian graces are from him (Phil. 2 : 1). Unity among Christians in the bond of peace comes from the same Spirit, since he secures Christian love among them (Eph. 4 : 3).

All these works of the Holy Spirit are tokens of the presence of his sanctifying agency. All that he does for the believer, apart from regeneration, is to be reckoned as his work of sanctification. There are other such operations worthy of separate enumeration.

iii. Sanctification is his specific work. Doubtless this fact is closely connected with the further fact that he is not called the Spirit of Love, but the Holy Spirit. He is the efficient cause of a Christian's sanctification or growth toward holiness (1 Pet. 1 : 2 ; 2 Thess. 2 : 13 ; Rom. 15 : 16 ; 1 Cor. 6 : 11). He is given by God for this purpose (1 Thess. 4 : 8), namely, to transform the person by producing a Christlike character. These results have already been enumerated in part (Gal. 5 : 22, 23). By enabling us to subdue the fleshly, selfish nature he secures us true life (Rom. 8 : 13).

He gives strength in the Christian life, that strength which belongs to the inner man (Eph. 3 : 16). In especial, he gives strength for the endurance of afflictions and persecutions (1 Pet. 4 : 14 ; 1 Thess. 1 : 6).

He gives fervor in prayer (1 Thess. 5 : 17, 19), pleading within, raising us to holier and higher desires (Rom. 8 : 26, 27 ; Eph. 6 : 18). The Christian

may so pray that the Holy Spirit is his guiding and moving power (Jude 20); indeed it is possible for the believer to be impelled and directed in all service by the Spirit (Phil. 3:3).

He produces within us the sense of God's love to us (Rom. 5:5), and causes us to know that we are the sons of God. It is true that the new birth makes us sons (John 1:12, 13), but the Holy Spirit by witnessing with our spirits enables us to cry "Abba, Father" (Gal. 4:6; Rom. 8:4-16). The access to God as our Father is mediated through the Son, and this access becomes actual within the sphere of the Spirit's influence, and by his operation on our hearts (Eph. 2:18).

He is the witness of the divine favor (1 Pet. 4:14). He is the chief spring of Christian hope, the earnest or pledge of eternal life (Gal. 5:5; 2 Cor. 1:22; 5:5). He gives us the first fruits of our adoption, a pledge of the attainment hereafter unto all that the sonship of God means (Rom. 8:23: 5:5; 15:13). His present dwelling in the believer is the pledge of eternal life (Eph. 4:30). Thus the Holy Spirit is "the indubitable guarantee of the future Messianic salvation received into one's own consciousness" (Eph. 1:11-14; cf. Rom. 8:16).

(3) The Holy Spirit consummates his work by the redemption of the body.

It is by the believer's sharing in the life of the Holy Spirit, who is the life-principle of the world to

come, that the deliverance from the power of sin and death is to be completed (Rom. 8: 11, 23).[11]

As a conclusion of this part of the exposition, we may say that the Holy Spirit seems to secure what has been called a duplication of the spiritual nature of man, inasmuch as by a superadded intensity of power he secures the attainment of results which sin has made it impossible for the original endowment to achieve. It is wholly in accord with this fact that some recent writers have called attention to the close and frequent association of πνεῦμα in the New Testament with the idea of power, with ἐνεργεῖν or δύναμις (1 Cor. 12: 11; 2: 4; Rom. 1: 4; 15: 13, 19; Gal. 3: 5; Eph. 3: 16; 1 Thess. 1: 5; 2 Tim. 1: 7). In Rom. 8: 11; 1 Cor. 6: 14; 2 Cor. 13: 4, God's power seems synonymous with his Spirit (cf. 1 Cor. 5: 4). A kindred thought is found in the close connection with the idea of life (as Rom. 8: 2, 6, 11, 13; 1 Cor. 15: 45; 2 Cor. 3: 6; Gal. 5: 25; 6: 8); for death, in Scripture, is a failure to accomplish the normal destiny of the creature.

B. The Holy Spirit as Personal.

It is here, even more than in the teachings respecting the regeneration and sanctifying of human life, that the New Testament development challenges attention. Already a personal agency of the Spirit must have attracted attention in the consideration of the charisms. At this point the fact that he is a

person, and stands in personal relations with other persons, may be permitted to appear in its proper significance.

1. Personal activity of the Spirit in relation to men.

He is a person who represents Jesus Christ to his disciples. In the absence of Jesus Christ, his presence is more than equivalent to the personal presence of the latter (John 16:7-15), and in the Christian economy he, the Holy Spirit, is as the personal God (2 Cor. 3:3-11). As Christ is one παράκλητος (1 John 2:1), so the Holy Spirit is another (John 14:16). That he is thought of as a personal representative, is evidenced by the masculine pronouns referring to him in several passages. In John 14:26; 15:26, ἐκεῖνος is used referring to him, and is the more noticeable, because in both passages the neuter relative ὅ, referring to πνεῦμα, intervenes between it and ἐκεῖνος. Also in John 16:13, 14, immediately before and after τὸ πνεῦμά we find ἐκεῖνος. Again, in John 16:7, 8, we find the masculine παράκλητος with αὐτός and ἐκεῖνος. The significance of these masculine pronouns lies in the fact that in the Greek the word for Spirit, the proper equivalent of the feminine noun in the Hebrew meaning Spirit, has the grammatical neuter gender. It might be claimed that the use of these pronouns is nothing more than personification; but the fact that all forms of personal

relation and action are attributed to the Holy Spirit forbids us to accept this explanation.

He is the object of personal action, is treated as a person, and has personal feelings corresponding to that treatment. He is capable of grief (Eph. 4:30), which is an unmistakable mark of personality. In the sin of blasphemy against the Holy Spirit (Matt. 12:31, 32; Mark 3:29; Luke 12:10), the Holy Spirit cannot be thought of as being other than a person. Similar to this is Heb. 10:28, 29, where the Holy Spirit is represented as possibly being the object of contumely and outrage, which may be "wrought by scorn and mockery of the wondrous unfolding of that Spirit's power in the life of Christians."

There are many and varied personal activities attributed to him. He and men unite in an act of judgment (Acts 15:28). He witnessed beforehand concerning the sufferings of Christ, and is the author of the contents of Scripture under the new covenant (1 Pet. 1:11, 12). He dwells in the believer (1 Cor. 3:16; 6:19; Rom. 8:9; 2 Tim. 1:14). He justifies and sanctifies the believer (1 Cor. 6:11), thus being a personal agent in sanctification (as 1 Pet. 1:2; Rom. 8:2). He rules Christians (Rom. 8:4, 14), leading them, in the activities of the inner and outer life, to subdue the fleshly nature, so that they become in spirit children of God, and he testifies to their sonship (Rom. 8: 14-16). He seals believers (Eph.

1 : 13), guaranteeing to them their heirship in the Messianic kingdom. He dwells in the Church and vivifies it (Eph. 4 : 4), giving Christian unity (4 : 3), baptizing believers into one body (1 Cor. 12 : 13). He prays for believers (Rom. 8 : 26, 27) and speaks to them or through them (1 Tim. 4 : 1; Heb. 3 : 7; Rev. 2 : 7, etc.; Matt. 10 : 20; Luke 12 : 12; cf. 21 : 15; Acts 10 : 19, 20; 13 : 2). He distributes the charisms and governs their uses (1 Cor. 12 : 4, 7-11), hindering labor in one place (Acts 16 : 6, 7), when wishing it elsewhere. He testified, wrought and ruled in the apostles, and thus witnessed with them (Acts 5 : 32); he gave Philip a command (Acts 8 : 29), and, later (v. 39), urgently hurried him elsewhere. He gave directions to Peter (Acts 10 : 19, 20), declaring that he himself had sent the messengers seeking Peter. He committed a trust to Timothy (2 Tim. 1 : 14). He teaches believers the truth of the lordship of Christ (1 Cor. 12 : 3), and gives Christians the knowledge which they are to teach (1 Cor. 2 : 12, 13).

This wealth and variety of statements respecting the relation of the Holy Spirit to the life and activities of Christian believers would seem to justify the statement that, within this sphere, at least, the Holy Spirit is the executive of the Godhead, or, better, he is the Deity in his executive functions.

2. The relation of the Holy Spirit in the Deity.

By the very names *πνεῦμα θεοῦ*, *πνεῦμα τοῦ θεοῦ*, *τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ*, it has rightly been said that the Holy Spirit is conceived of as essentially belonging to God.

a. He is God. What is done to the Spirit is done to God, *e. g.*, Acts 5 : 3. Peter declared to Ananias that in lying to the apostle he had lied to the Holy Spirit, and in verse 4 he said it was lying to God; thus, although the Spirit is not directly called God, his identity with Deity is implied. His dignity is that of God (Matt. 12 : 31; Mark 3 : 28, 29; Luke 12 : 10). His work is a divine work (1 Cor. 2 : 11; Eph. 4 : 30), and that work is sanctification. The persistent and rebellious refusal to obey the messengers of God (Acts 7 : 51) is called resistance to the Holy Spirit. In Heb. 3 : 7, he is called the author of an Old Testament passage, which (as in 4 : 3, 4, 7) was God's utterance. In Heb. 9 : 8 the Holy Spirit is the author of the Old Testament regulations as to worship, the authorship of which is attributed in verse 20 to God. The utterance of Jehovah (Heb. 10 : 16, 17, from Jer. 31 : 33, 34) is called the witnessing of the Holy Spirit (Heb. 10 : 15); in Acts 28 : 24-27 the utterance of Jehovah (Is. 6 : 8-10) is called that of the Holy Spirit. Thus Peter, Stephen, the writer of Hebrews, and Paul spoke of the Holy Spirit as God, and in some degree the names were used interchangeably. The demonstra-

tion of the Spirit is a demonstration of the power of God (1 Cor. 2: 4, 5); the working of the Spirit is the working of God himself (1 Cor. 12: 6, 11) and of Christ (Eph. 4: 11; 1 Cor. 12: 4, 28).

In John 14: 17, "He abideth with you and will be in you;" v. 18, "I shall come unto you;" v. 23, "We shall come unto you," seem to be interchangeable phrases. The operations of the Holy Spirit are divine, not creaturely operations. His very name characterizes him as essentially holy, the source of holiness, and this is what no created being can be.

b. He is subordinate to the Father.

The Spirit is given from the Father or by the Father (John 14: 16, 17; Eph. 1: 17); is sent by the Father (John 14: 26); and by Christ, from the Father (John 15: 26). He is a gift to the believer from God (1 Cor. 6: 19). It is through the Spirit that Christians have access to the Father (Eph. 2: 18). It is to be noted later under 4 that in some instances where there is coordination, there is also subordination.

c. The relation of the Spirit to the Son.

(1) He is spoken of as Christ's Spirit (Acts 16: 7; Rom. 8: 9; Gal. 4: 6; Phil. 1: 19; 1 Pet. 1: 11. As Paraclete, the Holy Spirit is sent by the Father in the name of Christ (John 14: 26), and by Christ from the Father (John 15: 26; 16: 7); thus he is subordinate in the sense that he is a representative of

Christ and accordingly makes Christ the subject of his operations (John 16: 8-15). He was symbolically communicated by Christ (John 20: 21-23). It is through Jesus Christ that he is poured out on Christian believers (Titus 3: 6).

(2) There is also coordination with the Son. Like Christ, the Spirit is an objective principle of the Christian life (Phil. 2: 1). There is union in the being of the Son and the Holy Spirit and in their work as well, for in Rom. 8: 10, 11, the indwelling of the Spirit is that of the Son; and the Spirit and the Son are alike the revealing agents in the messages to the churches (Rev. 2: 7, 11, 17, 29; 3: 6, 13, 22), his voice and that of Christ are one. He and Christ stand in the same relation to the believer, in respect to his resurrection (Rom. 8: 23; 1 Cor. 15: 45). The Spirit is the truth, just as Christ is the truth (1 John 5: 6). He is another Paraclete (John 14: 16).

(3) The presence of the Holy Spirit is even more important to the disciples than that of Christ himself (John 16: 7), since he comes to witness for Jesus, interpreting and enforcing the mission of Christ and his gifts more effectually than could have been done by the personal presence of Christ. There is also another sense in which his personality seems even more important. All other blasphemy of any description may be forgiven; even that against the Son; the Messianic kingdom and its ruler may be so mis-

understood as to be the object of misrepresentation, nay, even God and divine things may be intentionally calumniated and the blasphemer can be forgiven, but the Holy Spirit may not be blasphemed, except at the peril of eternal condemnation (Matt. 12: 31, 32; Mark 3: 29; Luke 12: 10. With these passages should be taken 1 John 5: 16).

(4.) He is the representative of Christ on earth. He carries on the work of redemption. The whole passage (John XIV-XVI) is saturated with the truth that the Spirit is the full representative of Christ, so that the Spirit promotes close sympathy and personal fellowship with Jesus Christ. He imparts courage for prayer and trust in Jesus Christ, and teaches the truth concerning Christ better than could have been done by the continuance of his personal presence. Further (Acts 15: 28), while Christ is the head of the Church, the Spirit is recognized as ruling in the Church.

d. Coordinated with the Father and the Son.

First in significance is the baptismal formula commanded by Jesus Christ (Matt. 28: 19). No attempt to invalidate the authenticity of this formula seems to find any respectable support, whether on the basis of textual criticism or of rejection by even early heretics. It is to be noticed that this great advance upon any Old Testament conception is made in that gospel which most closely connects the words and works of Jesus with the Old Testament and which

declares the person and works of Jesus to be the fulfilment of the law and the prophets. This advance was therefore evidently made and taught by Jesus himself, with such an emphasis and with such words as must have impressed themselves upon the minds of his hearers by their very strangeness.

In regeneration, the members of the Trias are associated together (Titus 3 : 5, 6), the Father, in the washing of the new birth, the Spirit, in the inward renewing of the heart, while the new life has its origin by means of the work of the Son our Saviour.

In describing the Christian life they are several times associated; while the Holy Spirit is a gift from the Father, still he is associated with the Father and the Lord, as a necessity in the Christian life (Eph. 1 : 17); access to the Father is through the agency of Christ and of the Holy Spirit, who is the sphere of life outside of which neither Jewish nor Gentile believers have any access to the Father (Eph. 2 : 13–18). The Lord, God and the Spirit are associated together in the development of the Christian life (Eph. 2 : 20–22); the believer, guarded by God's love, awaiting the mercy of Jesus Christ, prays in the sphere of the Spirit (Jude 20, 21); the Father is supreme and over all, the source of spiritual blessing, the Holy Spirit is the agent in strengthening the inner man, and Jesus Christ is the inhabitant of the heart by means of faith (Eph. 3 : 14–19). Somewhat similar is Eph. 4 : 3–6, where we find the

conception of one body of believers vivified by the one Spirit, subject to the one Lord, to whom the believers are united by a common faith and sealed by a common baptism, while over all is the universal Father.

In the Christian life of service in the work of the kingdom, the three are united (1 Cor. 12 : 4 ff). The Spirit makes the distribution of gifts; there are distributions of energies made by one God who energizes in all, there are distributions of ministries allotted by one Lord, and there are distributions of gifts, charisms from one Spirit. The statement is so made that we pass from the Spirit who bestows the gifts to the Lord who allots the ministries in which the gifts are used, and to God the First Cause. Here is seen an Economical Trinity which is recognized even by Beyschlag, who adds that it shows a very decided subordinationism.[12] This is the fact. It is likewise the fact that there is a real coordination. The two coexist. The various passages cited show that any identification of the Holy Spirit with the glorified Christ is not the solution of such passages as teach that Jesus Christ is always present with his people and in communion with them.

Lastly, the Trias appears in the benediction (2 Cor. 13: 14). On this may be given the note of Dr. Dwight: "The grace of the Lord Jesus Christ stands first, because it is by it, as Bengel says, that the love of God reaches us. The love of God

is again the source of redemption. It is manifested in his sending his only begotten Son into the world, 'For God so loved the world,' etc. The communion of the Holy Spirit is not communion with him, but participation in him, the holy fellowship mediated by his indwelling with the Father and with the Son, and with all that belongs to the mystical body of Christ. The distinct personality and the deity of the Father, the Son, and the Holy Spirit being here plainly implied, the benediction is a clear recognition of the Trinity, the fundamental doctrine of Christianity." [13]

In conclusion we may say that in the New Testament God's Spirit is sometimes thought of as an impersonal energy which is given to men reinforcing their original powers, sometimes as the Deity imparting his energy and entering into the life of men, and sometimes as Deity apart from men.

STUDY II

WHAT HAVE CHRISTIANS LEARNED FROM THE SCRIPTURES AND THEIR OWN EXPERIENCE?

While the Scriptures are the primary source of all information respecting the Holy Spirit, the experience of Christians is necessary for the attainment of actual knowledge, and reflection upon Biblical teaching and experience is necessary in order to attain scientific knowledge. The beliefs recorded in Christian writings, so far as they have practical value, must be the transcript of experience; and so far as they have scientific value, they must be due to insight into religious experience interpreted in the light of the Scriptures. It is also true that all one-sided, imperfect conceptions of Biblical teaching, all immaturity of Christian experience, all narrowness of range in the observation of the development of the Christian Church, must appear in beliefs which, like those concerning the person and operations of the Holy Spirit, are peculiarly based upon revelation, and are the outcome of mature religious life.

In tracing down through the history of the Church the development in faith and knowledge, the following stages are manifest: the first three hundred years of

reflection culminate in the affirmation of the deity of the Holy Spirit; the thousand years immediately following show little advance in knowledge on the subject, but are marked by a quarrel concerning the relation of the Holy Spirit in the Deity. The Reformation in the sixteenth century brought definite advance by the recognition of the Holy Spirit as the authority for Christian believers. In the following century, attention was more specifically directed to his relation with the Christian life and its development. The eighteenth century brought into especial prominence the witness of the Spirit to individual believers. During the nineteenth century all the Reformation themes have been the object of attention, and, in addition, thought has been more fully turned toward the Spirit's function of qualifying believers for Christian service, and of leading believers into mature experience and into living which is Christlike.

Accordingly the development of the Second Study gives the following topics:

I. Development of thought until 400 A. D.

II. Development from 400 until 1400 A. D.

III. Thought in the century preceding the Reformation.

IV. The advance during the century of the Reformation.

V. Perversions of the truth during the period 1500 to 1700 A. D.

VI. The Puritan faith in England in the seventeenth century.

VII. The Witness of the Spirit as recognized in the eighteenth century.

VIII. The fruitage of thought in the nineteenth century.

CHAPTER I

DEVELOPMENT OF THOUGHT UNTIL 400 A. D.

During the first two Christian centuries the teachers in the Church were concerned about the needs of the religious life. When they spoke or wrote of the Holy Spirit they did so not with a scientific interest, but with an immediately practical aim. An Ignatius would refer to the Holy Spirit for purposes of edification, or a Justin Martyr would incidentally write of the Holy Spirit as he explained those details of the Christian faith which differed most markedly from heathenism. The leading features of the utterances before 200 A. D. are as follows:

First. The writers used such language as indicates a recognition of the personality of the Holy Spirit and of his coordination with the Father and the Son, both by the use of the baptismal formula, and by references to his work in securing the salvation of believers. He was regarded as an object of worship and at the same time subordinated to the Father and the Son, and sometimes he was apparently identified with the Son. The belief in one God was cardinal, and equally cardinal was belief in the divine Redeemer, who was the divine Word and God, and in

the Holy Spirit, who was associated with the other two as an object of worship and as the Helper in the redeemed life. The meaning of this threefold belief was yet to become clear.

Second. The authorship of the Scriptures was attributed to the Holy Spirit. From him also came the qualification of believers to perform Christian service, also their desire to perform it and their success in it, and he was the source of Christian knowledge.

Third. To the Holy Spirit was attributed the inception and the development of Christian life, and the attainment of a holy character.

Fourth. The generation of the physical life of Jesus Christ was attributed to him; also the future resurrection of soul and body.

The mode in which these beliefs were expressed was very largely Scriptural; furthermore, these beliefs were held in a simple, unreflective way by men who, in peril of life and under the pressure of many duties, were intent simply upon the promotion of Christian life. The age of reflection had not come. Those early writers show less definiteness of thought than is found in Scripture, and they had far less uniformity and maturity of thought. Their thought concerned the Redeemer rather than his Representative now carrying on the work of redemption. As soon as men began to reflect upon the agencies and methods of the redemptive work they could not help advanc-

ing to more developed or systematized statements respecting the Holy Spirit.[1]

This development in thought first finds symbolic form in the Apostles' Creed. This was doubtless a baptismal confession based upon Matt. 28 : 19, which was used by all branches, or divisions, of the Christian Church.

A further stage of development came in the train of the Christological controversies of the fourth century. The first great question about the facts of redemption concerned the person of the Redeemer. Upon the nature of his personality depended the value of the work done by him. This question filled the thought of the Church, from the time of the origin of the discussion until a quarter of a century after the first council of Nicæa. In the creed of that council the reference to the Holy Spirit was merely that of the Apostles' Creed. It seems that the nature of the Holy Spirit became a subject of discussion about 350 A. D.[2] The controversy soon called forth the celebrated letters of Athanasius to Serapion, in which he stated the reasons for believing that the Holy Spirit was uncreated and divine. He saw that the deity of the Son was involved when that of the Spirit was brought into question, and he replied to the questions of Serapion without the slightest ambiguity. The conviction of Athanasius was that it was impossible to hold that the Son is uncreated, if they held that the Spirit is created. For Athanasius this was

sufficient proof that the Spirit is uncreated. At the same time he confirmed his position by many arguments, chiefly drawn from Scripture. Among the works of the Spirit he names some (1 Cor. 2: 11; Eph. 4: 30; 1 John 2: 20) which could be due to no created being. The presence of the Spirit in man (1 Cor. 6: 19; 3: 16; 1 John 3: 24) is a divine indwelling. The Son and the Holy Spirit have joint creative and divine relation to created being, and especially to men (1 Cor. 12: 11; Col. 1: 17; Phil. 1: 19; 2 Cor. 13: 14; Acts 20: 23; Ps. 104: 29, 30; 33: 6; Zech. 1: 6, LXX; 7: 12; 1 Cor. 12: 4-6; Luke 1: 35). Moreover the Spirit is so coordinated with Father and Son in the Trias (John 14: 23; Matt. 28: 19; 2 Cor. 13: 14; Eph. 4: 4-6) that he cannot be less than Deity; "For what deficiency is there in God that a being of some foreign nature should be joined with him to be glorified together with him? God forbid! It is not thus." The deity of the Trias is one, it is eternal. There was no change or progress in the Deity from Duad to Triad.

Such were the salient points in the argument outlined by Athanasius. Basil and the two Gregorys expanded it. They added metaphysical subtleties and minutiæ of linguistics to the argument, but the portion of their reasoning adapted to produce conviction is substantially within the outline sketched by Athanasius. The results of three decades of discussion appeared in the acts of the Council of Constantinople,

in 381 A. D. There, the Athanasian doctrine of the Holy Spirit was affirmed in a detailed statement which has not been preserved. Instead of the utterance of the council, there gradually came into currency a modified form of the creed of 325 A. D., which, for centuries, was attributed to this council of 381, and which is commonly known as the Nicene Creed. On the subject in question it runs: "I believe . . . in the Holy Spirit, the Lord, the Giver of life, proceeding from the Father, who with the Father and Son is worshiped and glorified, who spake through the prophets."

These five statements are given cautiously. "The Lord" (2 Cor. 3: 17) was intended to exclude Arianism and also the teaching of the Macedonians, and to deny all those statements which attribute to the Holy Spirit the nature of a servant.

"Giver of Life" (John 6: 63) defines his position in the Economy. It excludes the opinion that the life of the Spirit was derived, and is opposed to the teaching that he was a work or creation of God.

"Who proceedeth from the Father" (John 15: 26) affirms for him a distinction in personality. It proves that he was not a creation of the Son, and teaches that, deriving his being by procession, he was coessential with the Father, and hence he is God.

"Who together with the Father and Son is both worshiped and glorified." This is based upon the baptismal formula (Matt. 28: 19) and the immemo-

rial doxologies, and is an affirmation of personality, and of equality.

"Who spake by the prophets" answers those who would maintain the inferiority of the Old Testament, as if it were from a God different from the one revealed in the New Testament.

The nature and personality of the Holy Spirit had not been so long a subject of discussion, or object of thought, as that of the Son. For this reason, there could not be so complete a statement in the creed as there was concerning the Son. He is not declared to be coessential with the Father, nor to be before all worlds, nor Light of Light, nor very God of very God. Implicitly, the creed contains as significant statements concerning the Holy Spirit as concerning the Son; explicitly, the statements seem to express much less. The tone of Basil's writings on the Holy Spirit[3] shows that the theologians of that time, when discussing the subject, felt obliged for the most part to content themselves with Scriptural language and with the facts of history.

CHAPTER II

THE PERIOD 400 A. D. UNTIL 1400 A. D.[4]

A position secured by mature reflection is never the termination of thought on that subject. It is simply a basis for further investigation and a stimulus to engage in it. The question next in order concerned the relation between the Holy Spirit and the other members of the Trias. The question was no new one. It was not enough to agree that in nature the Holy Spirit was essentially one with the Father even as the Son was. It had been agreed that there was a certain derivation of the Son from the Father. The name applied to this form of derivation was "generation," and it was derived from the Scriptural phrase "only begotten" (John 1 : 18; 3 : 16, 18; 1 John, 4 : 9). It was regarded not simply as mode of derivation, but also the essential and eternal relation. But the phrase was accepted also as indicating that the Son alone was generate, hence the relation of the Holy Spirit to the Father could not be designated by the word generation. The phrase in the creed, "proceedeth from the Father" (John 15 : 26), was accepted as indicating the nature of the relation of the Spirit to the Father, hence the term "proces-

sion" was adopted to designate the eternal relation between the Father and the Spirit. Thus far had Christian teachers attained in 381.

The question yet remained: What is the eternal and essential relation between the Son and the Spirit? In John 15:26 are the words: "Whom I shall send you from the Father." Are these words significant as to the eternal relation between the Son and the Holy Spirit? They were so regarded. The majority of the writers before 381 A. D., so far as they approached any definite statement, seemed to regard the Father as the origin of the procession and the Son as an agent in it. "Proceeding from the Father by the Son," is the conception which seemed to content many writers. Two other passages were brought into the discussion, as affording evidence which was desired. "He shall glorify me: for he shall receive of mine" (John 16:14), and "And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit" (John 20:22). These both were taken as indicating or suggesting the eternal and essential relation of the Son and Spirit. Then came the question, Is it the same to receive from the Son and to proceed from the Father? This was carefully debated, regardless of the fact that the word rendered "receive" is equally capable of another meaning, "take," which appears in the Revised Version of the English Bible. The Spirit, who is sometimes called by theologians the breath

of God, proceeds from the Father by spiration, *i. e.*, breathing, which word is sometimes used to designate the procession.

In this period the theologians in Europe and Africa persevered in their inquiries into the nature of the Deity and into the essential relations in the Deity. The first formal result seems to have been in the statement of belief, put forth by the Synod of Toledo about 447 A. D. It is supposed that the desire to emphasize the deity of the Son, together with the influence of the teachings of Augustine, was manifested in the statement of the synod. This statement includes the words *paracletus a Patre Filioque procedens*, "the Paraclete proceeding from the Father and Son." From this beginning other Western councils added the *Filioque* in their statements of belief, and even to their current Nicene creed. When this became known in the East, it created dissatisfaction, because it was there felt that a creed universally accepted should be modified only by a council as universal as the acceptance of the creed.

The real difference in belief between the East and the West, respecting the relation of the Son to the procession of the Spirit, was probably less than might have seemed. If the *Filioque* had not been added to the Western creeds, and if there had been delay and reflection, it is possible that the whole Church would have added *per Filium*, "by the Son," holding that

the Father is the common source of both Son and Spirit. The result is a sad commentary on the policy of forcing the progress of the expression of thought. If there had been delay and reflection, it seems as though the Eastern portion of the Church could not have refused to make the same declaration, for this view already had a strong foothold and was taught in the East, so late as the days of John of Damascus (who died about 756).[5] The *Filioque* apparently coordinates Father and Son as alike and equally the source of the procession of the Spirit, but the phrase has been authoritatively interpreted to mean that the Spirit "proceeds from the Father and Son, as from one Principle and by one spiration."

Instead of argument over this question, remonstrance and recrimination between the two great divisions of the Church followed and created prejudice. The difference became a doctrinal makeweight in the quarrels between the patriarch of Constantinople and the pope of Rome until 1054. Each party then excommunicated the other, and the breach between the different parts of the Church became irreparable. The Greek Church held and still holds that the Spirit proceeds from the Father only. There were other differences which still remain, but the *Filioque* has been called the chief doctrinal difference between the Eastern and Western churches.

CHAPTER III

PERIOD OF TRANSITION, 1400 TO 1500 A. D.

Thus far, thought concerning the Holy Spirit had been directed to his nature and his relations in Deity. What further thought had been given to the subject largely concerned the past operations of the Holy Spirit. His present functions in the divine Economy and in the world had been almost entirely neglected. In fact, some writers apparently failed to see any need of the Holy Spirit, beyond filling the proper place in the creed.

Dorner[6] points out the fact that in the Greek Church Christianity had come to be considered as intellectualism; and in the Latin Church it was, owing to a greater moral earnestness, a matter of will, which degenerated into external discipline. While the religious life in the Greek Church ceased to develop, that in Western and Central Europe deepened in the minds of believers, partly, if not wholly, through a longing for conscious reconciliation with God. Without doubt, a desire for the holy character which belongs to the state of reconciliation had influence. The Latin Church firmly maintained that holiness essentially belongs to the idea of the Christian Church.

This "idea of the holiness of the Church became more and more dissociated from the moral holiness of the individual person, by reason of the opinion that the Church possesses inalienable holiness by means of the sacraments,—in the last instance, through the sacrament of sacraments, ordination."[7] The ordained and ordaining clergy became the point of Christendom with which the Holy Spirit is inseparably connected, and from which he can never withdraw. Here was repeated an ancient heathen idea of the relation which acts of worship duly performed bear to God's presence and favor. The old pagan idea of correct ritual in augury seemed necessarily bound to the soil of Rome and pervaded the new religion, as it had the old. According to this theory, the only class of men possessed of the Holy Spirit consists at all times of the clergy, who also administer the powers of consecration and the gifts of grace. "That ordination renders the ordained good men is not, indeed, asserted; but nevertheless the office is made to enjoy inalienably the possession of the Holy Spirit, and mankind as connected with the clergy by obedience is connected with the Holy Spirit, and is therefore holy Christendom. But here we have again (so to speak) a material instead of an ethical divine holiness."[8] Thus the Roman priesthood had claimed the place of the Holy Spirit, so that to other Christians was denied the right to come into communion with the Holy Spirit, but, instead,

they must have recourse to the priesthood, who claimed to control the treasures of grace, as though being full owners of them.

During this century there were movements of thought among Christians which revealed the stirrings of a truer apprehension of the relation of the Holy Spirit to individual Christians. Such sentiments had been present in the mystical theology of the Middle Ages. Mysticism is liable to degenerate into subjective feelings, which often are not easily distinguished from those emotions which spring from the influence of the Holy Spirit. As mysticism and the Roman Church alike claimed the Holy Spirit they were alike driven to the Scriptures. Occasionally a thinker, like John Wessel[9] (*1419, †1489), gave the Holy Spirit his true relation to the Scriptures, and recognized him as the agent in securing a pure tradition of saving truth, and in the transformation of the individual life.

CHAPTER IV

THE CENTURY OF THE REFORMATION

That upheaval of religious life known as the Reformation introduced a great change in the conscious attitude of believers toward the Holy Spirit. It was a Day of Jehovah when there came into open activity operations which God had been carrying on in the hearts of men during the ages. If any feature is to be claimed as especially characteristic of that age, it was the determination to attain peace of mind through conscious reconciliation with God. This peace could not be found by accepting the priesthood as the substitute for the Holy Spirit. The idea that the gifts and presence of the Holy Spirit belonged to the Church, and were mediated through the Church to the individual, might possibly once have had a good pedagogic purpose. If such had ever been the case, that time, to say the least, was passing. At best, the idea was similar to the conception of Israel's sonship, which appears in the Old Testament, a conception which prepared the way for that of individual and direct sonship.

The peace of mind sought by the Reformers was found only by coming into direct relations with God.

By so doing, they came to a sense of certainty through the inner testimony of the Holy Spirit, assuring them alike of the truth of Scripture and the forgiveness of sins. The inner needs and experiences of the Reformers led them to thrust aside the claim of the Roman Catholic clergy to be the sole mediators between God and man and to control the blessings of salvation. It was because the Roman Catholic clergy pressed this claim that the Reformers threw aside the churchly authority which the clergy attempted to enforce. In the words of Luther, the truth was learned that "the Holy Spirit is the vicar of Christ, there is no other." The utterances of Luther and Calvin and the crystallization of Protestant thought, as recorded in certain creeds, deserves to be carefully noted.

1. Luther[10] taught that the Holy Spirit is the author of Scripture, that by interpreting Scripture and attesting it, he leads men; he applies the law, awakens faith, secures the Christian life and perfects it, working in the heart by means of the Word and sacraments.

It will be seen that Luther held that the Holy Spirit was efficient in preparing men for the regenerate life in its inception and in its progress. He taught that the regenerate life was a life of faith. For Luther, faith was a living and active element in the life, for it overcomes doubt and temptation, it transforms the life into Christlikeness and impels to

good works. Faith is thus living and active, because of the power of the Spirit, dwelling in the heart of the believer.

The Holy Spirit prepares for conversion. After conversion he exercises his characteristic office of drawing men close to God and giving them a blissful sense of fellowship with God. Of course, the Holy Spirit cannot be present in this manner before conversion. At that stage he uses the law, showing men their sin, their danger and need of salvation. The word of Christ, *i. e.*, the offer of salvation, is external. The work of the Holy Spirit, impressing this word upon the heart, is internal, and it secures the faith of the Christian which is the principle of his life.

These operations are carried on by the Holy Spirit through the external agency of the Word, the sacraments and the Church. The Spirit secures the receptivity of the heart to the revelation through Scripture. Luther knew no other divine revelation. The Spirit and the Word do their work together, not separately. The Spirit has no other instrument of revelation, the Word has no power apart from the Spirit. He uses also the sacraments as means of grace, and has instituted the Church, by which Luther means the whole body of Christian believers, in order to preach the Word and administer the sacraments. The Holy Spirit also gives efficacy to the means employed by the Church.

The Holy Spirit works in the heart of the believer

the conviction that the Word which is accepted is the Word of God. In like manner the Church, which can originate no new offers of salvation, has, by the illumination of the Spirit, an inner apprehension in the judgment of doctrine, which it cannot demonstrate, but which is accompanied by a sense of certainty.

The life of faith is based upon forgiveness and a full trust in the mercy of God, and upon the bestowal of the Holy Spirit in order to work against the sins of the flesh. As God works by his omnipotence in the creation, so he works by the Spirit of grace in his justified ones.

2.[11] Coordinated with the teachings of Luther in the development of Protestant thought were the teachings of Calvin. There are three points in his teaching respecting the Holy Spirit which deserve notice: the Trinity, the work of the Spirit in renewal and sanctification, including his testimony to the sonship of believers, and the *testimonium Spiritus Sancti internum*, or the internal testimony of the Holy Spirit to the truth of the Scriptures and so to their divine authority.

a. It is said that Calvin's exposition of the Trinity "is undoubtedly the best and most careful which can be found in the writings of the Reformers."[12] It is certainly a sober and reverent exposition of the orthodox doctrine.[13]

b. As to the work of the Holy Spirit in the salva-

tion of men, Calvin taught that the work of God in Christ is freely offered to us in the Gospel, but it can be of no use to us unless we are brought into union with Christ. This union takes place by "the secret energy of the Holy Spirit, by whom we are introduced to the enjoyment of Christ and all his benefits."[14] The secret energy of the Holy Spirit is a cleansing of the polluted soul and an invigoration toward pure and righteous living. By it believers are joined to Christ and made one with him so as to enjoy him. The Spirit accomplishes his work by producing faith in the heart of a believer. This is his principal work and "the only medium by which he leads us into the light of the gospel," and it is produced by him alone. This "faith consists in a knowledge of God and of Christ";[15] it may be incomplete, and will be so "till we are divested of the flesh." "Now we shall have a complete definition of faith, if we say that it is a steady and certain knowledge of the divine benevolence toward us, which being founded in a gratuitous promise in Christ, is both revealed to our minds and confirmed to our hearts by the Holy Spirit."[16] At the foundation of this faith is "a persuasion of the divine veracity." The immediate basis of this faith is the revealed Word of God, in connection with God's calling of the soul, which consists in the presentation of the gospel truth accompanied by the illumination of the Holy Spirit.

"The knowledge of faith consists more in certainty than in comprehension." In producing this certainty "the Spirit acts as a seal to seal on our hearts those very promises, the certainty of which he has impressed on our minds, and serves as an earnest to confirm and establish them."[17] It is in such activity that the inner witness of the Spirit to our divine sonship comes to the knowledge of the believer. It is by the presence of the fruits of the Spirit in the believer's life that the outer witness is made to the world.

Calvin does not answer the question as to the psychological processes in which the Holy Spirit was active, when illuminating a man's mind while calling upon him to accept the gospel, or when bringing certainty to the heart of him who has accepted it. When one reads the presentation of Calvin, it is difficult not to regard his psychology as mechanical rather than personal. The chief reasons are that a doctrine of genuine freedom of the will is denied by him; that the persuasion or minor illumination granted to many who are unsaved seems illusory and unreal, in spite of Calvin's attempt to save the sincerity of the Holy Spirit; that there is apparently no conception of the presence and activity of the Spirit apart from connection with the Scriptures, and that the conception of faith is predominantly intellectual. This onesidedness of the conception of faith is not balanced by the addition

of the element of certainty, and must be regarded as less correct than Luther's idea of faith.

c. The relation of the Holy Spirit to the Word of God was treated by Calvin in a most excellent manner.[18]

He denies that the Scripture depends upon any human medium for its authority. "But there has very generally prevailed a most pernicious error, that the Scriptures have only so much weight as is conceded to them by the suffrages of the Church; as though the eternal and inviolate truth of God depended upon the arbitrary will of man; for thus with great contempt of the Holy Spirit they inquire, who can assure us that God is the Author of them?" Therefore Calvin denies that the Church has power to fix or define the Canon. Rather he teaches that the Church was founded from the beginning on the writings of the prophets and the teachings of the apostles, and when the Church receives Scripture "and seals it with her suffrage, she does not authenticate a thing otherwise dubious or controvertible; but knowing it to be the truth of God, performs an act of piety, treating it with immediate veneration."

He shows that the testimony which the Church properly gave to Scripture is introductory, not final. Augustine had said: "In fact, I would not believe the gospel unless the authority of the Catholic Church induced me to do so." [*Ego vero evangelio non crederem, nisi me catholicæ ecclesiæ com-*

moveret auctoritas.] The Roman Catholics used this declaration of Augustine as indisputable proof that the Church's testimony was conclusive and final. Calvin showed that the testimony of the Church was persuasive for unbelievers, while Augustine himself held that later he acquired an understanding of what he believed: "Our mind being now internally strengthened and illuminated, not by man but by God himself." Calvin adds that it is evident that Augustine held that "the authority of the Church is an introduction to prepare us for the gospel."

Calvin holds that the certain conviction of the divine origin of the Holy Scriptures is due to the testimony of the Spirit alone. In the case of the prophets and apostles there was a certainty that they had a message from God. This certainty came from "a higher source than human reasons or judgments or conjectures, even from the secret testimony of the Spirit" [*ab arcano testimonio Spiritus*]. While Calvin held that the rational proofs of the divinity of Scripture are valuable, these alone are insufficient to "fix in their hearts that assurance which is essential to true piety. Religion appearing to profane men to consist wholly in opinion, in order that they may not believe anything on foolish or slight grounds, they wish and expect it to be proved by rational arguments that Moses and the prophets spoke by divine inspiration. But I reply, that the testimony of the Spirit is superior to all reason.

For as God alone is a sufficient witness of himself in his own Word, so also the Word will never gain credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit [*interiore Spiritus testimonio*]. It is necessary, therefore, that the same Spirit who spake by the mouth of the prophets should penetrate into our hearts, to convince us that they faithfully delivered the oracles which were divinely entrusted to them . . . till he [the Holy Spirit] illuminates their minds they are perpetually fluctuating amidst a multitude of doubts." "The Scriptures will then only be effectual to produce the saving knowledge of God, when the certainty of it shall be founded in the internal persuasion of the Holy Spirit" [*interiori Spiritus Sancti persuasione*].

Finally, Calvin declares the necessity of using the Scriptures in order to learn the mind of the Spirit. An argument so strenuous as that given by Calvin, making it possible for each individual to derive his convictions in regard to divine truth directly from the Holy Spirit, is liable to perversion, and had already been grievously perverted. He denies that the work of the Holy Spirit is intended to supersede the office of Scripture. "The office of the Spirit, then, which is promised to us is not to feign new and unheard-of revelations, or to coin a new system of doctrine, which would seduce us from the received system of the gospel; but to seal to our minds the

same doctrine which the gospel delivers." From this fact Calvin derived the necessity of a diligent study of the Scriptures in order to learn the mind of the Spirit. In reply to the objection that it was unworthy of the Spirit of God, to whom all things ought to be subject, to be made subject to the Scripture, Calvin retorts, "As though it were ignominious to the Holy Spirit to be everywhere equal and uniform, in all things invariably consistent with himself." "God did not publish his Word to mankind for the sake of momentary ostentation, with a design to destroy or annul it immediately on the advent of the Spirit. But he afterwards sent the same Spirit, by whose agency he had dispensed his Word, to complete his work by the efficacious confirmation of that Word."

3. The views of the Reformers were published in various official statements, such as the Augsburg Confession, A. D. 1530, and the other Protestant creeds of the following thirty years.[19] They carefully reaffirm the doctrine of the ancient creeds respecting the Holy Spirit, whether by reference to the creeds by name, or by a distinct statement of the deity and relations of the Holy Spirit. They took great care to show that in the doctrines respecting God they were at one with the ancient Church. In accord with the Roman Catholic Church they held the *Filioque*. In addition to the Nicene statement respecting the Holy Spirit, they attributed to him the authorship of the Scriptures, which they call the

sword of the Spirit. They called him the witness to the truth of Scripture and its sole interpreter. Of course the object of these expressions was to substitute the Scripture for the Church, as the means of ascertaining the mind of the Spirit. Further statements were that the operations of the Holy Spirit are essential to holiness; that he is the sole source of any good actions which men may perform; that he is present when they are performed; that he uses faith as an instrument of enlightenment and sanctification, and that he uses the sacraments as an external vehicle of inward operation.

In general, the reforming position was that the gifts of the Holy Spirit and his presence are direct and individual, not indirect and general. The recognition of the offices of the Spirit included potentially, though not explicitly, nearly all the elements of the faith of the Protestant churches from that time to the present.

4. Over against the teachings of the Protestants, the Council of Trent, in 1563, published some statements of the Roman Catholic position which were formulated under the stress of controversy. The chief difference as regards the Holy Spirit is twofold: The Declaration of Trent affirms that the sacraments have value in themselves; and that the Church possesses truth which has been preserved by tradition, the Church alone having authority within itself to proclaim that truth.

5. The new discovery of the essential principle of the gospel—a gift of free grace—must of necessity have opened the way for a modification of the conception of every truth of the religious life which was related to this one. Among these truths were the relation of the Holy Spirit to the inception of the Christian life, and his relation to the religious knowledge of the believer. The discussion of these subjects was attended by heated controversies in which theology was mistaken for religion, and good men did many works of Satan, while thinking and talking about the offices of the Holy Spirit; yet during that period, as always, the Spirit brooded over the chaos, developing order and leading men into the truth, so far as they had the capacity for going. This great outburst of spiritual life in the first half of the sixteenth century had, from the outset, much that was unspiritual mingled with it. It could not have been otherwise, for it was progress under the limitations of human nature. During Luther's lifetime, some jealousies and antagonisms were held in abeyance by his commanding personality. The twenty-five years immediately after his death, in 1545, exhibit a mingling of ecclesiastical and theological jealousy with zeal for individual forms of holding the truth. So wretched was the resulting condition that it compelled an attempt to harmonize the discords. The outcome was the Formula of Concord [20] (1576–1584), in which an attempt was made to close several controversies.

The synergistic controversy had raged around the method of the operation of the Holy Spirit in the inception of the Christian life. In the Reformation movement, the material principle recognized was that of justification by faith, and it was understood to imply the impossibility of earning salvation. The fact of this impossibility was stated in various ways, largely in the direction of the utter impotence of man to perform any good action of himself. It is not strange that controversy should arise over such a point, when the permanent relation of the Holy Spirit to man had not been drawn from Scripture by scientific exegesis. Extreme statements provoked dissent, and dissenting statements grew into controversy. And still another reason for controversy existed; there was an imperfect discrimination between regeneration and conversion. (This discrimination is said to have been formally stated first by Turretin, 1680). It must be added that a truly ethical conception of the activities of the human soul does not seem to have been present. The question under controversy is thus stated: "What manner of powers since the fall of our first parents, he [man] has of himself in spiritual things antecedently to regeneration, whether by his own proper powers, before he has been regenerated by the Spirit of God, he can receive and apprehend the divine grace (which is offered through the Holy Spirit in the Word and sacraments divinely instituted) or not."

The answer of the Formula of Concord is that the Holy Spirit uses means for conversion, he regenerates not without means and, when present with the hearing of the Word, he "opens the hearts of men in order that they may diligently attend and thus may be converted, by the sole grace and power of the Holy Spirit, whose work, and whose work alone, the conversion of man is." The opinions that man might accomplish his own conversion, or begin it, or cooperate after the Holy Spirit has begun it, were emphatically rejected as errors. In like manner the Formula rejected the opinion of the "enthusiasts" who held "that God immediately, apart from the hearing of the Word of God, and without the use of the sacraments, draws men to himself, enlightens them, justifies and saves them."

6. So far as creeds are concerned, there has been little substantial advance upon the Reformation symbols. The Reformers recognized the redemptive work of the Spirit as taught in the Scripture, the executive work of the Spirit as the agent of the divine providence, and his work in the sanctification and illumination of individuals. During the century subsequent to the Formula of Concord, the Continental theologians stated and restated the Reformation principle known as the *testimonium Spiritus Sancti internum*.[21] It is customary to speak of the authority of the Scriptures as the formal principle of the Reformation.

The internal testimony of the Holy Spirit is a doctrine which traces the authority of the Scripture to its source in the Spirit of God, and so makes the Spirit the authority. He alone who vouches for a document and interprets it, is the sole authority concerning that of which the document treats. The Church could give external testimony and secure a historical faith; the various notes or criteria of the divine origin of the Scriptures could produce the same result, but both together could not secure an inner and saving faith. This the theologians taught was produced by the Holy Spirit alone, who authenticated to believers the redemptive teachings in Scripture and produced an inward certainty of their truth. The power to do this work is not in the Church, nor has it ever been given to the Church.

The statement of this doctrine found in the works of Hollaz[22] seems to be as complete in its definition of the *testimonium Spiritus Sancti internum* and in its statement of its mode, as can easily be found.

"What is the principal or ultimate reason for knowledge and belief with divine faith in the divine origin of Holy Scripture?

"The internal testimony of the Holy Spirit informing the human heart and testifying to it is the principal and ultimate reason for knowing and believing with divine faith the divine origin of the Holy Scripture.

"What is here understood by the internal testimony of the Holy Spirit?

"By the internal testimony of the Holy Spirit is here understood a supernatural act of the Holy Spirit who, after having communicated his own divine energy to the Holy Scriptures, strives, opens, illuminates and turns the heart of a man to the obedience of faith through the medium of the Word attentively read or heard, so that a man being illuminated by internal spiritual motions may perceive that the Word presented to him has come from God himself, and so may yield to it his undisturbed assent."

In exposition of this definition, Hollaz says: "The internal testimony of the Holy Spirit concerning the authenticity of Holy Scripture coincides as to substance with the efficacy of Holy Scripture seen in subsequent conduct. So far as the Holy Scriptures, attentively read and carefully meditated, illumines the intellect of a man so that he clearly recognizes its *θεοπνευστίαν*, and draws and allures his will to consent, this very thing the Spirit accomplishes by means of the Word of God properly used; for the efficient energy which we ascribe to the Word of God in producing the result of illumination, conversion, renovation, confirmation, is truly divine (Rom. 1 : 16), and does not differ as to substance from the energy of the Holy Spirit working in the hearts of men; although there is a difference in the mode of wielding this power, inasmuch as that which belongs to the Holy Spirit from himself as principal cause belongs to the Word participatively as the instrumental cause."

In further proof of his position Hollaz, on the basis of Acts 2 : 37 ; 8 : 36, 37 ; 16 : 14f. ; 1 Thess. 1 : 6, says : " As often as the divine word of the law and gospel is attentively read or heard, a teachable man perceives its heart-stirring force, and gathers from internal acts of his heart and supernatural motions that God is speaking with him. Those acts, so far as the intellect is concerned, are the risen light of supernatural knowledge and inspired holy thought ; so far as the will is concerned, they are spiritual motions of grief for sin ; desire to learn and progress ; pious love toward a revealing God ; a sweet inclination to enjoin on the intellect already enlightened with some spiritual light, an unshaken assent to the things which are to be believed ; spiritual joy."

Hollaz notes three opinions opposed to this doctrine ; those of the Roman Catholics, of the Socinians and of the Arminians. The Roman Catholics called the Spirit, to whom appeal was made in order to confirm by infallible testimony the divine authority of the Scriptures, a private spirit and derided the *testimonium Spiritus Sancti internum* as the contrivance of men. The Socinians, since they held that the divine origin of Holy Scripture cannot be infallibly demonstrated, passed by the doctrine in silence. The Arminians denied its necessity, teaching that it can be known that the Scriptures are of divine origin.

In the time of Hollaz, Protestant theologians seemed to fear nothing so much as the possibility of

encouraging "enthusiasm," by which was understood the conceit of having direct divine inspiration, and revelations independent of the Scriptures, and indeed of all external media from God. Consequently Hollaz denied direct communications from the Holy Spirit, and held only to such as were mediated through the written Word of God and were adapted to the conditions then present. It was through this dread of "enthusiasm," of being confounded with the "enthusiasts" and of incurring the charge of encouraging the fanatical sects of that time, that Protestants gradually let the doctrine of the internal testimony of the Holy Spirit pass into forgetfulness. A Luther or a Calvin could hold this great truth without fear of danger, for these men had a deep Christian experience, a sense of personal relationship with God and mighty convictions of truth. Later, when the religious life of the theologians was less fervid, and when theology had become a scholastic exercise, it was not strange that men became deaf to the Spirit and distrusted his internal testimony. The doctrine became formal and the words in which it was stated were like algebraic symbols.

CHAPTER V

PERVERSIONS OF THE TRUTH. 1500–1700

The evils of mysticism and enthusiasm were inevitable to the reforming movement. They had existed long before the Reformation. They were in part a protest against such evils as the Reformers combated. While the great leaders of the Reformation were mainly characterized by sobriety and reverence, there were many of their contemporaries who opposed the evils needing correction with neither sobriety nor reverence. When the authority of the Church was broken down, the unspiritual or immature, whose conduct, like that of Korah, Dathan and Abiram, showed that they were fit only for tutelage, broke out into excesses. When they no longer felt the restraint of the Church, the immature and the unspiritual alike had no ability to discriminate between those impulses which were purely subjective and those inner movements which were stirred by the Holy Spirit. The immature who were of a spiritual temper often went off into excesses of religious fanaticism. This was that enthusiasm which appealed to the Spirit, regardless of Scripture, and whose spirit was merely the projection of subjective

feelings and moods, to the exclusion of objective reality and standards. The unspiritual may have been led from worldly motives to participate in the outward forms of religious fanaticism, but their natural tendency was toward rationalism. This is an ignoring of the Spirit as an objective guide in the study of objective truth, and the adoption of subjective intellectual operations of the individual mind as the standard by which to measure religious realities. Rationalism, if religious, naturally became scholasticism; if not religious, its tendency was toward naturalism. By reason of its ignoring the highest facts of human experience, rationalism is no more reasonable than the enthusiast's appeal to the Spirit, without regard to the objective record of the mind of the Spirit in Scripture. Both alike are as subjective as Protagoras.

The danger of "enthusiasm" was recognized from the outset, and an attempt was made to guard against it, as has been seen from the utterances of Calvin. The peril appeared so early in the Reformation movement that it compelled Luther to return from the Wartburg, March, 1522, in order to meet and overcome the Wittenberg fanaticism by which Carlstadt had been swept away. It seems that the so-called Anabaptists antagonized the early Reformers for not having gone far enough. In part, their conceptions were right; for instance, those in regard to the proper relation of Church and State, which in

this country we have learned conduce most fully to the well-being of each. Even in relation to this matter, the Anabaptists' sense of historical evolution and of the essential nature of evangelical development was so defective that they could see no way to secure reform save by beginning with the wholesale destruction of existing institutions. For them, Christianity in its complete result was outward rather than inward. This defect in historical consciousness and lack of the perception of objective basis for true growth also appeared in their putting Scripture aside at the fancied dictation of the Spirit. Carlstadt's error was in setting the "internal testimony of the Holy Spirit in direct opposition to the external testimony of the Scriptures."[23] Without the standard of the Scripture, without the evidence given by the normal type of humanity and by experience molded by the Holy Spirit, there is no safeguard against subjectivity. The prophets at Zwickau held that " not the word of Scripture, but the Holy Spirit was to be the principle of the Reformation; not only everything ecclesiastical, but also everything civil was to be spiritualized and reorganized."[24] They were too deficient in anything like scientific perception to realize the possibility of the Holy Spirit's working through Scripture.

Under the stress of controversy, and pressed by the challenge of the Roman Catholics to produce an authoritative standard which was objective and ex-

ternal, the Protestants developed a one-sided reliance upon Scripture as meeting the condition demanded. Also, probably under the stress of the reaction against the spurious spirituality of the "enthusiasts," there came to be an undervaluation of the Holy Spirit in his relations to Scripture and to the life of the believer. After the first half-century of the Reformation, the power of the religious life waned. The sense of personal need became less dominant than with Luther and his generation. Protestantism, as doctrine, became scholastic; as life, it became political, and the consciousness of the Holy Spirit as a living, personal helper became dimmed; the internal relation of the Holy Spirit and his power over the heart was underestimated. Externality of religious observance began to prevail, rather than internality of life. By 1600 the scholastic current had strongly set in. By 1700 the vital element of the Reformation had apparently lost its power.

CHAPTER VI

THE PURITAN FAITH IN ENGLAND. 1600–1700

In England, the Puritan movement was attended by the very errors which harassed the Reformation movement on the continent. Personal piety continued to characterize the leaders among the Puritans and the bulk of their followers, until a much later time than on the continent, and the errors did not work their mischief so early. Puritan thinkers made a vigorous effort to work out a true doctrine of the Holy Spirit in his relation to the individual. On this subject the writings of John Goodwin, John Owen, John Howe and Richard Baxter are especially valuable.

John Goodwin's discussion,[25] starting from Eph. 5 : 18, was a development of the doctrine that men should "take such a course, go so to work, as we use to say, and so behave themselves that the Holy Spirit might be very unctuous, operative and vigorous, and put forth himself or his power abundantly in them." The author's idea was that God has constituted, by eternal law, a gracious law and decree, usages and conditions which might be taken advantage of, as the laws of nature are used, to gain the fulness of the Spirit. Here is the evidence of a spirit truly scientific in the consideration of the subject.

With abundant argument the reasons for being filled with the Spirit are given. One of the most important noted is the need of the Spirit for the sake of efficiency in Christian activity.

The following are the principal criteria by which the presence of the Spirit in a person may be recognized: (a) When one is unselfishly responsive to the needs of the Kingdom of God, placing it above his own pleasure or convenience. (b) When that which is "unholy in a person's life is greatly depressed," and (c) the person shows a positively and uniformly holy life and frame of mind. (d) When men are much intent upon heavenly things and works. (e) When they sow plentifully to the Spirit, *i. e.*, "to live in such ways, to perform such actions, and these frequently and constantly, . . . from whence the Spirit of God may have acknowledgment, honor and praise amongst men in the world." (f) When a man "is able and willing—they are both one in this case—to take up any cross, though never so heavy, that he shall meet withal in the way of righteousness and of God, without any declining or turning aside out of his way to avoid it." (g) It is "discernible by the rich and inward acquaintance with the mind and will of God, and of Jesus Christ in the Scripture."

It is worthy of note that Goodwin did not omit to vindicate the deity of the Holy Spirit.

Among the benefits of being filled with the Spirit

is a large and free communion with God. Of this he says, communion is "an inward or spiritual converse or interchange of the soul with God, or a recourse making unto God upon all occasions for direction, help or comfort from him, together with a readiness in God to correspond in all such occasions as these." Free communion is "with a liberty and freedom of spirit, with a princelike boldness, without any mixture or touch of fear, of that kind of fear that hath torment in it; when a man hath no stand in his faith, but is able to cry out aloud . . . without any faltering or fainting, Abba, Father."

Large communion is "when a man or woman hath further dealing with God than ordinary, when by reason of the largeness of a man's knowledge of him, and of his nature and counsels, he hath the opportunity of treating with him about more particulars, and receiving answers from him touching more particulars likewise; and, consequently, as his knowledge of God increaseth, so his communion with God is enlarged and advanced accordingly."

This work of Goodwin's may not have been influential in molding contemporary thought. The decadent fortunes of Puritanism doubtless limited its influence. It certainly marks an epoch in the progress of the comprehension of the relation of the Holy Spirit to the Christian life. On its own peculiar theme, it is without a peer in Christian literature.

A far more famous and bulky work is that of John

Owen.[26] In this, it is stated that the subject of the Holy Spirit is important because:

First; "The doctrine of the Spirit of God, his work and grace, is the second great head or principle of those gospel truths wherein the glory of God and the good of the souls of men are most eminently concerned." The first great head concerns the Son. (a) Christ promised to send the Holy Spirit to supply his absence. (b) The Holy Spirit guides in the dispensation and administration of the gospel. (c) All spiritual and saving good is communicated by him alone. (d) Sin against him is peculiarly remediless.

Second; There has been great deceit and abuse, in all ages of the Church, under the pretense of the name and work of the Spirit.

Third; These days there is an anti-spirit which men call the light within them.

Fourth; Many hurtful and noxious opinions respecting the Spirit have gone abroad in the world, such as the denial of his deity and personality.

Fifth; "The open and horrible opposition that is made to the Spirit of God and his work in the world."

Of course Owen vindicated the deity and personality of the Spirit. He also taught that the functions of the Holy Spirit are the "concluding," "completing," and "effecting acts of the deity," and these are both of nature and of grace. In nature, the Spirit

gave power to inanimate nature toward order, form and beauty. In animate nature, he produced soul in man, and gave moral capacity.

In grace the Holy Spirit wrought preparatory to redemption, in the hearts of men; by special operations of the nature of revelation and heightening natural capacities, he enabled men to work with respect to the coming of Christ. In the progress of redemption he is given freely to secure the regeneration and sanctification of men. He qualified Jesus Christ for his work, he now bears witness of Jesus Christ, and gives power to men so as to make their witness effective.

In regeneration he is the principal efficient cause. In sanctification he creates the new creation. Among his functions is that of illumination, convincing that the Scriptures are a supernatural revelation, and giving all understanding of the same, for they are now the sole external means of divine supernatural illumination. Another function is that of the impartation of discernment. "The principal efficient cause of the due knowledge and understanding of the will of God in the Scriptures is the Holy Spirit of God himself alone." This work of Owen's is a perfect storehouse for one discussing the subject.

In the writings of Richard Baxter[27] there are many scattered statements and suggestions respecting the Holy Spirit, but no material addition to the teachings of Goodwin and Owen.

One noteworthy declaration of John Howe[28] deserves recognition: "This expression of the personal indwelling presence, taken alone, doth not signify any peculiar distinguishing privilege of believers from others; but what is common to all men and creatures. For can we acknowledge God to be omnipresent and deny it of any person of the Godhead? Therefore the Spirit's personal presence alone does not distinguish believers from others, even though we suppose that presence to be never so intimate. God is all and in all, more inward and intimate to us than we are to ourselves; an assertion carrying its own evidence so fully in itself, as easily to be transferred from the pagan Academy to the Christian Church, so as generally to obtain in it." He adds that the giving of the Spirit imparts in the full sense of it two things: "(a) somewhat real, when he vouchsafes to be in us, as the spring and fountain of gracious communications, influences and effects which are most distinct from himself, and (b) it is a gift."

In the main, these writers grasped the true relations of the Holy Spirit to Christian life. They set forth a more completely developed statement of the Reformation principles than is found earlier, and it seems that they added some phases of the truth which had been little noticed. The Reformers and the Puritans together extended the boundaries of recognized truth respecting the Holy Spirit, so as to

comprehend all that has since been taught on the subject. This does not mean that there has been no advance since 1700 in the recognition of truth, for what had been taught in secret has since been proclaimed from the housetop, and accepted in the street.

As on the continent of Europe the close of the seventeenth century witnessed a failure to maintain the Reformation conception of the Christian life, so in England there was a similar failure to maintain the Puritan apprehension of the truth. Doubtless Puritanism, as a religious movement, was discredited by Puritanism as a political party. After the Restoration in 1660, Puritans were classed in one category with the "enthusiasts," the Ranters, the Quakers, the Muggletonians, the Fifth Monarchy men, and the like. Moreover, a blight fell upon both the English Church and the Nonconformists. There arose a disinclination to pierce to the inner realities of the Christian life, and a tendency to spend time and strength in questioning about externals, visible symbols, and such questions as whether members of other communions could be saved. In fact, a writer has said, and probably with truth, of the early years of Methodism: "That the Spirit of God had virtually departed from the world was a doctrine universally received both by churchmen and dissenters. . . . The Bible, or according to another theory, the Church, took the place of the Spirit."[29]

CHAPTER VII

THE WITNESS OF THE SPIRIT, 1700–1800

The dearth of religious life with which the seventeenth century closed was brought to an end by the Methodist revival. Among the blessings of this revival is the fact that it forced into general recognition the truth that the Holy Spirit witnesses to believers that they are God's children. A perversion of this truth was a partial basis for some of the errors against which the Reformers and Puritans had attempted to guard; but it cannot be said that they suitably stated the truth. Richard Baxter had explicitly limited the witness of the Spirit to the fruits of the Spirit. If a man found these in his life, he had the witness of the Spirit with his spirit that he was a son of God (Rom. 8:16).[30] This is an error into which nothing but prejudice could have led a man who had so full knowledge of Christian experience.

Owen promised to discuss the subject, but I have failed to find the discussion. His work on the Holy Spirit, great as it is, did not fill out the scheme which he proposed at the outset. Goodwin taught that there was a joint testimony of the divine and

human spirit, in which the human spirit is confirmed in its own declaration of sonship.[31] This is nearer the truth than Baxter's statement, but it is not quite the truth, for in human experience the assurance sometimes comes before the human spirit dares to bear such testimony.

In their opinions respecting this subject these Puritans were untrue to the early Reformation teaching which they had received. If Luther could have found peace of conscience by the assurances of men, he would not have agonized in doubt concerning his relations with God. Nothing but a divine assurance brought him relief. He taught that by the action of the Spirit peace and assurance of salvation spring forth from the Scripture truth accepted by the soul. "Wherever there is faith in Christ, the Holy Spirit works certain, child-like confidence." Calvin, as shown above, distinctly recognized this witness of the Spirit, and for him it was apparently as external to the human spirit as when witnessing to the truth of Scripture. When one remembers that the desire to know that they were at peace with God was so strong in the religious life of the Reformers, there is ground for surprise that almost universal silence on this subject prevails in the Reformation creeds. I believe they contain no clear reference to the subject before the Canons of the Synod of Dort, 1619 A. D. There the witness of the Spirit is made an assurance subsidiary to "the certain persuasion that

they will ever continue true and living members of the Church, and that they experience forgiveness of sins and will at last inherit eternal life." [32]

The Westminster confession, 1647, does much better, giving a whole chapter to the subject.[33] The witness of the Spirit is connected with the perseverance of the saints, but the doctrine is stated in a manner which recognizes it as having independent value for the Christian life. The Westminster Shorter Catechism contains merely a casual reference in the answer to the 36th question and it is not adapted to arrest attention and cause reflection on this truth. If there had been as pronounced a statement as in the Confession or in the answer to the 80th question of the Longer Catechism,[34] would not the religious life of thousands of believers have been more cheerful? Whatever the cause, this truth seems never to have obtained a living place in the current Protestant conception of the Christian life. In fact, it had been so far lost on the continent and in England as well, although the teachings of the Reformers were nominally accepted, that it had come to pass that for the most part the belief in the witness of the Spirit was regarded either as a fanatical delusion or presumption.

John Wesley is the man to whom the Church universal is indebted for the general dissemination of this truth and its incorporation into the common conception of the Christian life. It is to the

Moravians that he in turn was indebted for laying upon the truth the stress which he did. It is worthy of mention that the doctrine was a new one to Susannah Wesley, although her father, Dr. Annesley, testified that he had had such assurance for forty years before his death. She thought it to be the privilege of some few Christians rather than of all. A Christian democracy is not easily conceived of by one born and bred in society saturated with class distinctions. The doctrine was theoretically held by Wesley before he came under the direct influence of the Moravians. In January, 1733, he said: "Those who are thus by faith born of God, have also consolation through hope, this is the next thing which the circumcision of the heart implies: even the testimony of their own spirit with the Spirit which witnesses in their hearts that they are the children of God. Indeed it is the same Spirit who works in them that clear and cheerful confidence, that their heart is upright toward God; that good assurance that they do now through his grace the things that are acceptable in his sight; that they are now in the path which leads to life, and shall by the mercy of God endure therein to the end."[35]

The experience which Tyerman[36] calls Wesley's conversion took place May 24, 1738, five years later than the sermon quoted above. As late as March, 1739, Wesley, while maintaining the doctrine of the Witness of the Spirit, was obliged to confess that up

to that time it was no part of his experience. He taught the doctrine as a privilege of believers, though not an essential of the Christian life.

In a sermon apparently preached in 1747,[37] he taught that a person may know of himself that he has the marks of the children of God; (a) by his consciousness of peace with God and of filial love toward him, (b) from the fact that antecedent to this consciousness, and as the ground of it, there is the persuasion that God loves the man who loves God; "'We love him because he first loved us,' and we cannot know his pardoning love to us till his Spirit witnesses it to our spirit."

In a sermon preached in 1767[38] Wesley reiterated the doctrine and defended it against such objections as had been urged against it. Evidently he was pressed on the one side by the necessity of holding the truth against unreasoning overstatement, and, on the other side, to defend himself against the reproach of being not different from the ignorant enthusiasts, from whom he was trying carefully to separate himself. Wesley's position was not extreme and could not rightly be reproached with extravagance.

When one recalls the vein of mysticism in the thought of Jonathan Edwards, he would think it remarkable if there were not some teachings like those of Wesley in Edwards' work on the Religious Affections. Yet the passage[39] which comes closest to this subject looks away from the position of Wesley. The

fact was that, while Edwards was a mystic, he had also a rationalistic vein. At heart he was doubtless nearer the teaching of Wesley than he seems. The specter of "enthusiasm" haunted him as it had haunted his Puritan predecessors. He faced the doctrine of an "immediate revelation or suggestion from God," and contended against it. Wesley faced the other way and insisted that God does not leave his children without some assurance beyond that which they can gain by the observation of their own conditon and spiritual exercises.

It is a sign of the lamentable state of the religious life in England that the "respectable" Protestant Christianity of the earlier part of Wesley's labors was almost wholly agreed in characterizing genuine active piety as enthusiasm.

CHAPTER VIII

THE NINETEENTH CENTURY

This has been a century of harvesting the truth sown in previous centuries. It has been a century of more general recognition of truths taught by the thinkers of the past. It has been the century of more universal acceptance of truths formerly held by the few. The needs of the Christian life have compelled a more practical recognition of several important truths than had before been accorded to them. That which has made this the first modern missionary century has had something to do with bringing the Christian churches into a profounder and more pervasive sense of their relation with the Holy Spirit. In addition, the scientific temper of the age has created a scientific interest in the subject, with perhaps less of prejudice than in some past generations. This interest, both trained and untrained, has resulted in not a small number of volumes touching on various aspects of the subject.

Many of the treatises discuss the Biblical data of this doctrine, sometimes with care, sometimes partially or superficially. Yet the least satisfactory of the discussions seldom fails in convincing one of the

great importance of looking to the Scriptures as the final authority on the subject.

They show little disposition to compromise the historic faith in the deity and personality of the Holy Spirit. Sometimes the statements fall into a tritheistic tone. It may be impossible, on so difficult a theme, to be consistently secure against such an interpretation. An accurate statement of the truth no more permits swerving from a mathematically straight line than Mohammed's bridge to paradise. Fortunately it is not so disastrous to deviate from exact phrasing of the truth as to swerve from that bridge. Christian piety and a right purpose often correct defective statements of truth.

There have been few attempts to present the historical stages of the doctrine. This is a mine which needs working and will richly repay the student.

There have been great gains in the more general understanding of the office of the Holy Spirit in the Christian life. Considered in all its bearings, no gain has been more helpful to the Christian life than the acquiescence in the doctrine of the Witness of the Spirit to the believer as regards his sonship. The needs of the Christian life have secured an advance at this point even as they did in the case of the Reformers. The general acquiescence in this truth has been in the face of a rationalistic temper, of the dread of fanaticism, and of the desire for an external authority. Under these circumstances the truth

has been well tested and will not easily pass into neglect. Not only has the religious spirit impelled to the acceptance of this truth, but it is supported by the scientific examination of Scripture.[40]

The doctrine of the internal testimony of the Holy Spirit may be said to have recovered its place. In fact, this is a necessary consequence of the establishment of the truth just named. The witness of the Spirit to the believer's sonship is more fundamental than that to Scripture, for without it the believer would hardly dare to place full reliance upon Scripture. In truth, the experience of the witness to sonship must have been far more prevalent historically than its recognition. As the doctrine of the internal testimony of the Holy Spirit was once the means of substituting the internal authority of the Holy Spirit for the external authority of the Church, so this doctrine is now displacing the authority of the onesided intellectualism which claims to be the full representative of reason, and which requires the fullest historical assent to Scripture as the basis of religious faith. In fact, the evidence of Christian experience as witnessed by the Holy Spirit, which evidence is justly claimed as being the most convincing for Christian faith, is often pressed so far that it is treated as perfectly adequate without regard to the historical value of the Scriptures. In this respect the teachings of Luther, cited above, deserve careful consideration, alike in content and in spirit, for it certainly makes a differ-

ence whether the life and teachings of Jesus Christ were historical reality, or a glowing ideal which never had visible form.

There are other vital truths which have been greatly emphasized in recent writings on the subject. They lay stress on the absolute necessity of the assistance of the Holy Spirit in all effective Christian work, they affirm an equal necessity of the guidance of the Holy Spirit in right Christian living, and of his presence in the human heart for growth into Christlike character. If the work of John Goodwin could pass through the alembic of fine literary expression, furnished by one who had an adequate spiritual life, the result would be a choice gift to the churches of Christ.

Speculative thought as well as practical has been busy with the subject of the being of God, and new statements of the doctrine of the Trinity have been presented for Christian thought. While the bulk of thinking has been grounded in the historical development of church doctrine, there has been a revival of ancient theories long since rejected by the Christian Church, or a restatement of theories which have had little influence in Christian thought. Among the most prominent of these are Schleiermacher's, Hegel's, and one that apparently has some affinities with Hegel's.

The position of Schleiermacher is somewhat difficult to state with justice to himself. It is perhaps

best drawn from his discussion of the relative merits of Sabellianism and Athanasianism,[41] in which he apparently approved the former, as he conceived it, and most unqualifiedly antagonized the latter. His theology was the explication of the contents of Christian faith or of the meaning of Christian experience. He held that Christian experience, the consciousness of dependence upon the God of redemption, gave no material for the doctrine of the Trinity. Consequently his *Christliche Glaube*, ed. 2, devoted simply the last three sections to this subject, and in a form which has no necessary connection with the rest of the work, but is practically a mere supplement. The view of Schleiermacher seems to be that God is not personal in any real sense, nor transcendent, and that he is simple unity without distinctions within himself. The apparent distinctions are the diverse modes in which the immanent God is received by the world. Thus for him there is no doctrine of the Holy Spirit as a distinction or hypostasis within the Deity.

It is a singular fact that while Schleiermacher's doctrine of the nature of the Deity was rejected by the more important part of his school,[42] it had great influence on the thought of Albrecht Ritschl and it has modified the thinking of many of the Ritschlian school. As with Schleiermacher, the relation to Christian life is made the test of all Christian doctrine. The doctrine of the immanent Trinity is laid

aside and various substitutes are given in its place. For Ritschl, God's Spirit is his self-knowledge.[43] Among those who are known as Ritschlians are some who recede from his position toward that of the Church universal.[44] It seems as though in the future this school must return to the acceptance of the doctrine of the immanent Trinity. If the fact that God is Father is a "value judgment" (Werthurtheil) of the highest importance, the real deity of Jesus Christ and his perfect humanity is a no less important "value judgment" for the sinner, and equally indispensable to the Christian is the "value judgment" that God as Holy Spirit is personally operative within his heart to complete his redemption. To this conviction must the cycle of thought return, because the attempt otherwise to find in God an objective basis for Christian experience can but fail.

Hegel's conception[45] is that of an Absolute God developing himself as a triplicity in history. First the Absolute in himself is the Father, then he objectifies himself by a self-diremption in the Son and reunites himself in and by the Holy Spirit. With the objectification of the Father in the Son goes the development of a manifold finite universe composed of the physical universe and man. By reason of his double relation to God and the physical world, man is in an evil state. The Holy Spirit not only reunites Son and Father, but also develops the Church and secures the reconciliation of man with God, and thus forms

the kingdom of God. While the Son is not identical with the finite universe, nor is the Holy Spirit, still the very being of the Trinity seems somehow involved in the world's development. At all events, it is not clear that it is possible for the Deity to be a Trinity except by means of the world-development, although it is intended to present the Trinity as a timeless, permanent thought-process.

Not a few theologians have been influenced by this mode of conceiving the Trinity,[46] but even thus influenced they have tried to present a conception of the Trinity which is a perfect trinity apart from the development of a created universe. Thus they have held substantially the Church doctrine of the Holy Spirit.

Another speculative interpretation of the Trinity has apparently some likeness to that of Hegel, but it is in reality very different. Like Schleiermacher's, it is not wholly new, though the form in which it is presented is a modified one. There were intimations of it in the teachings of Augustine. It had quite a development at the hand of Richard of St. Victor. It has been more recently expounded by Liebner and Sartorius[47] among others. The conception is that in order to be absolutely free from all beings outside of himself, and in order to be a person and the God of love, as he is represented in Scripture, God must be a Trinity. If he needed the created world in order that he might exercise his love, he is dependent

upon that which is outside himself and is not the absolute creator of the world, nor essentially independent of it. Since Scripture presents him as essentially love, he must eternally be love, and therefore he must have the object of love within himself. This necessity is met by a conception of the Deity as having personal relations within himself. The Father finds an object of his love in the Son, and the two have a joint object of love in the Holy Spirit who reciprocates to each and both their joint love. If it be said that love is complete between two, the reply comes that in respect to intensity or degree love between two is perfect, but so far as quality is concerned there is an egoistic element in love between two, and it does not become altruistic until the two find a third as object of their joint love. It is then perfect in quality and degree. This is abundantly verified in human life.

This speculation is more satisfying[48] to the devout heart than are the speculations of Schleiermacher and of Hegel and it is an attractive representation of the Trinity. It is conceivable that Love and Trinity are necessary forms for the existence of an absolute person. This conception pushes the mystery a little farther back, but it does not answer the question why these are the immanent relations of the Trinity. The answer is attempted when a thinker attributes the mode of the existence of Deity to the will of the as yet indeterminate Deity, who wills that he shall be life

and love.[49] This conclusion may seem to be a necessity of thought as the question is pushed back farther and farther. Probably it cannot be successfully denied. It may be true, but, after all, in attaining it the finite mind has passed the region of known reality and gone so far that language itself ceases to have a determinate meaning.

Within the past thirty years there have been two interesting attempts to secure an official formulation of a partial, or complete statement, of the doctrine of the Holy Spirit. One was the agreement of the Bonn Conference of August, 1875, upon a statement to be submitted to the Eastern and the Anglican churches. The statement runs as follows:[50]

"We accept the teaching of St. John Damascene on the Holy Ghost, as it is expressed in the following paragraphs, in the sense of the teaching of the ancient undivided Church:

"1. The Holy Ghost issues out of the Father and the Beginning (*ἀρχή*), the Cause (*αἰτία*), the Source (*πηγή*) of the Godhead.

"2. The Holy Ghost does not issue out of the Son (*ἐκ τοῦ υἱοῦ*), because there is in the Godhead but one Beginning (*ἀρχή*), one Cause (*αἰτία*), through which all that is in the Godhead is produced.

"3. The Holy Ghost issues out of the Father through the Son.

"4. The Holy Ghost is the Image of the Son who is the Image of the Father, issuing out of the Father and resting in the Son as his revealing power.

"5. The Holy Ghost is the personal production out of the Father, belonging to the Son, but not out of the Son, because he is the Spirit of the mouth of God declaratory of the Word.

"6. The Holy Ghost forms the link between the Father and the Son and is linked to the Father by the Son."

This declaration is more in detail than any Scriptural data will warrant.

The Bible gives no basis for the denial that these statements may be true of the transcendent relations in the Deity; but it is to be doubted if with the evidence at hand any person has a right to make all these affirmations, especially the last three. If a body of men choose to affirm the truth of these statements for themselves, they have the most perfect freedom to do so; but they have not the slightest right to require any other person to join with them in affirming that these statements are the correct representation of any reality. It may be that they are true, and cannot but be true; if so, it is beyond the power of man to know it; and in our present mode of existence it seems impossible even to understand what these statements mean. One is inclined to ask if they do not look toward Tritheism.

Another interesting attempt is found in the proposals of the Presbyterian Church of the United States of America, Northern Assembly, for the revision of the Westminster Confession. An entire new

chapter was formed on the Holy Spirit and was presented to the General Assembly, at Detroit, in 1891. It was recommitted for revision, revised, and presented again in 1892, at Portland, Oregon. Both the original chapter presented in 1891 and that in 1892 are given below. The form of 1891 is in common type, brackets indicate the words omitted in 1892, and CAPITALS indicate words added in 1892.[51] The chapter is chapter IX, and is entitled "Of the Work of the Holy Spirit:"

"I. The Holy Spirit, the third person in the Trinity, being very and eternal God, the same in substance with the Father and the Son, and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed and worshiped throughout all ages.

"II. The Holy Spirit, who of old revealed to man in various ways the mind and will of God, hath fully and authoritatively made known this mind and will in all things pertaining to life and salvation in the sacred Scriptures. Scriptures, being so inspired, are the infallible Word of God, the supreme rule of faith and duty.

"III. The Holy Spirit, the Lord and giver of life, is everywhere present among men, confirming the teachings of nature and the law of God written on the heart, restraining from evil [and] inciting to good, and [is the source of all the wisdom, virtue and reverence for God found in men, and of all the peace and good order in society; thus] preparing the way for the Gospel [wherever it is preached]. He [everywhere] LIKEWISE accompanies the Gospel

with his persuasive energy and urges its message upon the REASON AND CONSCIENCE OF unregenerate MEN, [enlightening their minds concerning divine things, quickening their consciences, and drawing them by his grace,] so that they who reject [the] ITS merciful offer [of the Gospel] are not only without excuse, but also guilty of resisting the Holy Spirit.

"IV. The Holy Spirit is the only efficient agent in applying and communicating redemption. He effectually calls sinners to new life in Christ Jesus, regenerating them by his almighty grace [freeing them from the bondage of sin and death] and persuading and enabling them to embrace Jesus Christ by faith. He dwells in all believers as their Comforter and Sanctifier, and as the Spirit of adoption, and of supplication [leading them into all the truth, making the means of grace efficacious in their edification, strengthening them for all duty, sustaining them in all affliction, and] performing all THOSE [other] gracious offices by which they are sanctified AND sealed UNTO THE DAY OF REDEMPTION, [,and made meet for the inheritance of the saints in light].

"V. By the indwelling of the Holy Spirit all believers are vitally united to Christ, who is the head, and are thus united to one another in the Church, which is his body. He calls and anoints ministers for their holy office, [.He also calls and] qualifies all other officers in the church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word and to the ordinances of the Gospel [keeps the Church from apostasy, revives it in times of declension, and enables it to bear effectual testimony to the truth]. By Him the Church [has been and] will be preserved, increased

and purified, until it shall cover the earth, and at last BE MADE [be presented to Christ] a glorious Church, not having spot or wrinkle or any such thing."

It is no more than just to say that a large share of the Reformation-thought is in this proposed chapter, but if a person is so disposed he can deny that the doctrines of the internal testimony of the Holy Spirit to Scripture, and that of the joint witness of the Spirit to the believer's sonship are taught in the chapter.

STUDY III

THE WORK AND THE PERSON OF THE HOLY SPIRIT

Scripture teaches that God manifests himself in the world as Father, Son and Holy Spirit. This Trinity of manifestation or historical Trinity is called also the Economical Trinity. God the Holy Spirit is God immanent in the created world, and the agent of the divine Providence over the world.

The more important features of the work of the Holy Spirit may properly be treated under the following heads:

I. The Holy Spirit as God immanent in the world.

II. The Holy Spirit as the agent of divine Providence in rendering effectual the priestly work of Jesus Christ.

III. The Holy Spirit as agent carrying on the prophetic work of Jesus Christ.

IV. The Holy Spirit as agent in the execution of the kingly work of Jesus Christ.

V. The Holy Spirit in the Deity, or the Holy Spirit as a Person.

CHAPTER I

THE HOLY SPIRIT AS GOD IMMANENT IN THE WORLD

The Holy Spirit as the Deity immanent in all creation manifests his presence by the operations which we call the laws of nature. He is the principle of order and life, the organizing power in created nature. All the forces of nature, in gradation from the most fundamental forms—from gravitation, if it be the most fundamental—up every step of the ascent even to the crowning force known to us in the world, personality, are but evidences of the presence and operation of the Spirit of God. All genuine development in the physical world and in human history, all evolution is due to him. Mechanical forces, chemical action, organic life in plant and animal, energy connected with nervous action, intelligence and moral conduct are but tokens of the immanence of God, of which the Spirit of God is the agent. He imparts all power to individual existence, determining its initiative according to its normal type; in short, to him are due what we call the natural properties and forces of created being.

The Spirit constitutes the mind, so that in normal action, under the idea of reality, it comes to rest

when truth is attained, and the mind has a sense of harmony which is due to having come into accord with the Spirit of truth.

In the normal action of the feelings there is also a sense of harmony with the sources of the inner life. This sense of harmony is pleasure, happiness, joy, or blessedness according to the character of the experience.

In the normal action of the will there is a sense of harmony with the divine will and a fruitage of joy.

The immanent Spirit of God is the preservative power in finite and created nature. Man in his entirety as a physical and spiritual being gives evidence of some power working for the maintenance of physical well-being, mental sanity and moral integrity.

In disease the wise physician takes into account the healing energy of nature, and places his chief dependence upon it. His own function is to remove all obstacles in the way of the *vis medicatrix*. Unless this power is present his skill is in vain. It is the preservative energy of the Spirit of God, immanent in man's physical nature.

In all intellectual activities a certain normal standard is recognized, for abnormal or perverted activities leave a man open to error in perception, memory or judgment. When mental action is normal, we believe a man must attain truth or knowledge of fact, either by gaining possession of actual knowledge, or by his recognition of the limitations of knowledge. With

this conviction we investigate and formulate the proper modes of intellectual activity, we learn the ways in which error enters into mental results, and we call them sources of error. We appeal to the human faculties, confident that their normal action will give uniform results. The Spirit so organizes the mind of man as to give him power to recognize order and intelligence embodied in the physical world, which order and intelligence are due to the operations of the Spirit. It is for this reason that we appeal to the normal activities of judgment and consciousness, for we believe that when all abnormal action is avoided we may expect accord in the mental results attained by all persons.

Moreover, there is what we term moral force, energy of the will which is the core of human personality. This is spiritual energy and is maintained by the same power which maintains physical energy. Its normal manifestations in human life are in accord with normal moral judgments.

The origin of all these manifestations of energy is attributed by Scripture to the Spirit of God as the principle of life, of intelligence and moral action in man, and as the agent securing their preservation. Since he is the preserving agent, he acts as a constantly impelling force toward the realization of what is normal or sane, whether in the physical, intellectual, or moral forms of human development. Thus energy from the Spirit is present in all men, and is

that which gives them capacity of life and action, as free and responsible beings. Therefore, if one asks, What are the ordinary operations of the Spirit? we reply, The ordinary laws of nature. If the further question be asked, What are the ordinary operations of the Holy Spirit in man? the answer is, The laws of the mind as learned by the study of psychology. Thus the student of psychology is studying the ordinary operations of the Holy Spirit in the human soul. He who secures the normal action of his mind is promoting the ordinary operation of the Spirit. He who secures the normal development of his mental powers to the highest degree practicable, is thereby giving these ordinary operations of the Spirit their highest efficiency.

One feature of the normal mental activity of man is that it is free from local or individual influences. The mental powers have value in proportion as they give results in accord with reality. The sense of this accord is the certainty which is an element of real knowledge, and certainty is attained by the test of experience; in fact, it is by experience that we test all action of our faculties. The full evidence of experience is not given by any one person's mental action and experience, but it is the result of the mental operations and experiences of men in general, for in all ordinary mental operations and experience that which is normal is found by eliminating whatever is peculiar to any individual. Thus we may rightly say

that knowledge comes only from the normal action of our faculties, and this action is proved to be normal when it answers to our experience and to the experience of others in similar circumstances. This normal action of the human faculties is due to the ordinary operation of the Spirit; all that is abnormal is due to individual idiosyncrasy.

The impulse to gain knowledge of reality is also due to action of the Holy Spirit. In fact, this is at the basis of all kinds of his activities within us. Whether that impulse shall crystallize into a purpose, or into characteristic action, depends upon the person. From this point of view it will be seen that all real advance in knowledge is simply the working out of this impulse of the Holy Spirit, in conformity with the principles of normal action which he has placed in the human soul. In other language, all normal development in the history of an individual is in conformity to the direction of the Spirit of God, because it is in conformity to the constitution of human nature, and that constitution is due to the Spirit.[1]

Allusion was made above to recuperative energy as evidence of the preservative power operating in human nature. This energy is due to the Spirit of God, for he is the Spirit of life. The question most naturally arises, If the Spirit of life is the source of the preservative power and of the recuperative energy in human nature, how is it that there is anything abnormal in human life? The teaching of Scripture is

clear that the Spirit is the source of order, organization, life, intelligence, and of moral capacity in the physical world and in man. Let one observe the facts of human life and experience. He cannot truthfully affirm that anything in human life is perfectly normal. No man's physical being is in a normal condition. No individual's mental faculties are regarded as being thoroughly trustworthy, for moral or intellectual idiocyncrasies are found in those who are regarded as most sane. In physical needs we call in the physician in order to secure full scope for the *vis medicatrix;* yet we recognize that there are diseases which seem to poison the very fountain of physical life, and in no instance is the physical life equal to the securing of immortality. We attempt to correct defective or abnormal action of the intellect by education and systematic training, yet we are compelled to acknowledge the impossibility of correcting all which is abnormal or defective. These defects may be due to connate limitations of mental power, to the perversions of self-interest, or to the wilful misuse of the faculties.

We might believe that, if the Spirit of God had always been properly seconded by human co-operation, that which is abnormal would never have gained any power in human life. It may be hoped that as men strive to conform more closely to their own normal development, the development of the entire race will approach *pari passu* to the type which is the divine ideal for mankind.

The problem presented by an abnormal personality is very different from that of abnormal physical or intellectual development. Physical pain and suffering can be largely diminished by the efforts of men, and the average duration of life lengthened.

It is certain that a large amount of abnormal mental action is due to the abnormal attitude and activities of the human will, and this is due to the fact that the very center of the human personality is wrong. When the whole person, from center outward, is abnormal, what possibility is there of rectification by any forces resident in the person? For this evil, the nature of man contains no *vis medicatrix*. All attempts at correcting the evil really point toward a perfect standard of conduct which can no more be attained than physical immortality.

This evil state must continue, unless something be added to the power resident in human nature. Something is needed which shall secure the realization of the normal destiny of man, something which can secure the ideal toward which man's constitution points, something which shall give the needed correction of the center of the personality, and by this correction bring to pass normal spiritual action, and finally bring the personality into a normal condition.

Such corrective power, adapted to secure the ideal toward which man's constitution points, is furnished by the Holy Spirit, the author of man's constitution. Thus the remedial influence is not destructive of any

normal element of human nature, but is in perfect harmony with it, for it is derived from the original source of human nature. Man as constituted by God is a free being. He must *consent* to the corrective energy of the Holy Spirit. He must *accept* the help which the Holy Spirit offers in order to secure a change of the center of his personality from self to God, for this power will not be forced upon him. In the physical world no consent is needed.

CHAPTER II

THE AGENCY OF THE HOLY SPIRIT IN RENDERING EFFECTIVE THE PRIESTLY WORK OF JESUS CHRIST

This is the general and universal providence of God. There is no such thing as separating the providence of God into two divisions, common providence and redemptive providence. Providence over sinless beings is nowhere a part of the Biblical thought concerning the relation of God to human history.

Neither is it Biblical to consider man's history apart from the redemptive plan or work of God. All of God's providence has a redemptive thought. No human being is outside the redemptive providence and no part of human history has been outside that providence. But the work of divine providence in rendering effective the priestly work of Jesus Christ has methods not included in the ordinary providence of the immanent Spirit of God.

As the phenomena of the physical world and of the ordinary operations of the human mind reveal the functions of the Spirit of God immanent in the universe, so the phenomena of the redemption of

men reveal the redemptive functions of the Holy Spirit. These phenomena are largely within the human soul, authenticated by the testimony of millions of redeemed persons, and appearing also in some measure in the inner life of those who have refused to yield to the redemptive influences of the Spirit.

1. General statement of this work of the Holy Spirit.

For the removal of the human personality to its normal center a new power is needed and it is given under the law of grace. The principle of self-sacrifice must be accepted so as to put God in the place of self, making him the motive of conduct and the goal of activity, by choosing him as the Alpha and Omega of life. The power to do this is imparted by the Holy Spirit, and this power comes because of the crowning exhibition of divine love in the vicarious sufferings of Jesus Christ. Power comes also by reason of the disciples of Christ entering into the fellowship of the sufferings of Christ and filling up that which is lacking in those sufferings. This new power serves to convince of the reality of the spiritual life and of its true value, to reveal the character of God and his estimate of sin, *i. e.*, the abnormal centering of human life in one's self. The sufferings of Jesus and his disciples furnish the Holy Spirit with the visible evidence which the Holy Spirit needs, in order to bring self-centered persons to recognize

the truth, and thereby gain the power to carry out the regenerative fiat, even as the Spirit of God made possible the execution of the creative fiat. As he then operated in developing the laws of nature, so now he develops the laws of grace. Along the avenues to the human heart which exist by virtue of the original creation, and by virtue of the constant preservation of the natural powers of the soul, we must believe that the new principle of grace gains access to the soul and begins its operations in the soul.

The Spirit of God is called Holy apparently because he has for his crowning office, in addition to his functions as immanent Deity, the reorganization of the nature of sinful man, fitting him to come into redemptive fellowship with Jesus Christ, the Son, and maintaining in man that susceptibility to the elevating influence of this fellowship which shall secure his full conformity to the image of Christ. The Holy Spirit is also the source of all those inner additions of power which render man efficient in his religious life and work. This office he filled at the time of the establishment of Christianity, in part, by the bestowal of extraordinary gifts upon the few, and in part, by giving their teachings such access to the minds of men as to render these gifts to the few beneficial to the many.

Outside of Israel this office in pre-Christian times has been to preserve men from utter corruption and to prepare the way for Christianity. When Chris-

tianity enters into the life of any nation the Spirit gives efficiency to the presentation of the gospel.

The work of the recovery of men begins at the center of the personality. This is proved from the various modes of designating it found in the New Testament. The change is called becoming as little children (Matt. 18:3), a new creation (Gal. 6:15; 2 Cor. 5:17), transformation by the renewing of the mind (Rom. 12:2), life as contrasted with death (Rom. 6:11), shining into the hearts of men like the creative light shining in darkness (2 Cor. 4:6), creation in Jesus Christ for good works (Eph. 2:10), resurrection from the dead (Col. 2:13, cf. Eph. 2:1, 5), reconciliation from alienation and hostility (Col. 1:21), putting on the new man (Eph. 4:24; Col. 3:10), a renewal in knowledge (Col. 3:10), renewal in the spirit of the mind (Eph. 4:23), renewing by the Holy Spirit (Titus 3:5), a new birth (John 3:3), and being born of the Spirit (John 3:5). With all these phrases compare (Ezek. 36:26) the new heart and the new spirit promised in the Messianic times.

Figurative language means more than its expressions, rather than less, for, aside from hyperbole, it is used because of the incapacity of literal expressions to express the reality. Here the reality meant is nothing less than a complete revolution in the personality of a man. The number and variety of the figures do not merely express the fact, but em-

phasize it most strongly. The Holy Spirit is the agent who accomplishes this revolution.

Furthermore, it is through his sanctifying agency that the Holy Spirit renders operative the priestly work of Jesus Christ. This is analogous to the preservative and recuperative operations of the immanent Spirit as stated above. The abnormal life has so affected the human soul, in its relations with the physical world and in its habitual tendencies and susceptibilities, that the restoration of the soul to its normal center simply gives the point of departure in development, while the ordinary ongoings from the old center have not ceased. This is illustrated by the muscular action of an astigmatic eye after glasses have come to its aid. The muscles do not at first accept the new auxiliary. The habit of accepting aid has to be formed. In like manner when the person is to be changed from the abnormal to the normal state, it is not enough simply to change the center of the personality, but his acquired habits which had their center in the old self must be changed. This revolution of the habits is sanctification. Redemption is not complete until the revolution is accomplished. Redemption is therefore a process whose culmination is full citizenship in a kingdom of redeemed men.

The redemptive activity of the Spirit for the purpose of accomplishing the priestly work of Jesus Christ leads to a wide outlook. As the Spirit was

the agent in the organization of the physical world, and in its preservation and development, so he is the agent in the corresponding processes in the kingdom of redemption.

This kingdom is established by the development of the life of the kingdom in individuals. "The idea of the kingdom implies three things, a world of sin, an ideal of perfection and the realization of this ideal by means of redemption."[2] The ideal is that of a state of society where all beings have characters conformed to that of the Ruler, and know him, and are in intimate fellowship with him; they know his will, and cordially obey it in all departments of human activity. The realization is the kingdom of God. The ruler of this kingdom is Jesus Christ. It is entered by the new birth, therefore by the assistance of the Holy Spirit. The life of the kingdom, so far as it is realized on earth, is progressive and subject to the organizing agency of the Spirit. The law of the kingdom is holy love, due to the operation of the Spirit. The instrumentalities through which the Holy Spirit develops the life of the kingdom are all institutions of human life, and the especial instrumentality in which his transforming and redeeming agency is operative is the Church of Christ.

It should not be forgotten that the Holy Spirit has always had the function of qualifying the agents who labor for the foundation of the kingdom of redemp-

tion, and in addition he has promoted those processes of the human heart which prepare for its regeneration. Throughout the Old Testament history he was the author of all ordinary and extraordinary forms of life and activity, and the goal of the activity is plainly the production of holy character in men. He was the agent in the actual establishment of the kingdom, causing the virgin birth of Jesus Christ, qualifying him in unlimited measure for his work, giving him power over death, and he was present in his resurrection. He qualified the apostles for their share in the work of establishing the Church.

In all this work of the Spirit his operations were extraordinary as well as ordinary. The extraordinary were seen in revelation and inspiration, in miracles incident to the work of establishing the Church. Another part of the extraordinary work is the regeneration of believers, or the initial work of the Spirit at the beginning of individual Christian lives, after which the believer enters into a process of normal development, the principle of which is the divine grace; this development is in the spiritual nature which has become more open to the ordinary influences of the Spirit, to which the unregenerate man is more or less insensitive.

The results of all extraordinary operations in the establishment or development of the kingdom are made a basis for the ordinary operations of redemption. For example, in the production of the record

of revelation, extraordinary and ordinary modes of operation were blended, while in gathering the records, in the selection of the writings, or the formation of the Canon, the ordinary illuminating agency of the Spirit was probably sufficient.

2. General description of the redemptive process.

This process includes what is called regeneration, conversion and sanctification. In it are gained new spiritual attitudes, new intellectual tendencies and new habits of feeling.

In respect to conversion the Spirit secures some conception of the true character of God, of the proper relation between God and the individual, and also of the possibility of the entrance into this relation. He secures imperative action in the conscience so that it commands an entrance into the right relation with God, and persuades the will to the choice of entering this relation, which choice is called conversion.

It sometimes comes to pass that in the midst of a careless life, with no thought of moral standards, with no external occasion to turn the mind to the particular subject, there arises in the soul a sense of uneasiness respecting some act or course of conduct. This uneasiness increases. It is resisted; the mind seeks diversion, often in vain. In spite of all efforts the mind is held to the subject. The feeling intensifies, the person comes into an agony of soul respecting his relations with God. The uneasiness

passes into a passionate regret for the past life. There comes a change of mind, a new point of view respecting life and duty is reached, penitence and conversion follow. All this is at variance with the usual ongoing of human feeling and conduct, though it is in reality a change from the abnormal to the normal in life.

While the experience just sketched correctly describes many conversions, it is not common, so far as we have testimony, for the sense of uneasiness to be aroused without external occasion. More often some event, some word, something noticeable, often most casual, arrests the attention and somehow directs it to the moral character of the life. When once the attention is arrested, the subsequent experience is like that given above. Conversion may have other occasions, as when the heart is smitten by a sudden sense of the charm of Christ, and then yields full allegiance to him, as the best and dearest friend a human being can have; or when the Christian life is recognized as the only manly life to live; or when the Christian life is seen to be one's duty and is accepted.

In the large majority of cases of conversion a person has a sense that there is a factor in the experience more and other than his own activity. He sees clearly what is his duty, he is urged by conscience, he has a desire to choose rightly, but the requisite energy of will is lacking. An energy is

required sufficient to shift the very center of personality—now in self—and place it in God. The person needs all the energy of his being, and more, in order to remove the radii of his thought and activities and give them their normal center. Somehow, while wishing that he might make the change and at the same time feeling conscious of his inability to do so, he suddenly finds that he does make it, that he has made it. An element has manifested itself which is felt not to be due to the person's own capacity for action. There is a change of mind, a *μετάνοια*, repentance. We cannot explain the experience except from Scripture, which teaches that the element external to the soul is the regenerating work of the Holy Spirit. From the human side it may not be possible to give a more complete analysis of what has taken place. It seems presumptuous to say that this one is complete. Perhaps regenerating grace is merely the gift to the human will of the energy requisite to enter into normal relations with God.

In this new life, often when there is no conscious searching for truth, there come gleams of insight into life and into its meaning, quickenings of conscience, inner tides of energy for the will, sweetening and strengthening graces of every sort. These may seem to have an external occasion, or it may be that none can be discovered.

Again, there belong to the life of redemption experiences which are consciously sought. We go to

God with rebellious wills, with lawless desires, with tumultuous longings, so that we have little or no power to discern truth and duty, and scarce any desire to do it. A peace falls upon us, our unworthy desires fall away, our rebellious wills become submissive, our vision of truth and duty becomes clear, and we know that the spiritual atmosphere has changed. Indeed, we have been taken up to a mount of transfiguration and, for a time, are transformed by a presence which we seem to feel.

The unanimous testimony of the subjects of these experiences is that the cause is outside of themselves, that it was impossible for them to have gained the experience by any means which were within their control. The testimony of the Scripture is that the Holy Spirit is the cause.

After a man has made the mighty effort and has turned to God as he ought, his development into holy character is accomplished by the ordinary methods of the operations of the Spirit of God. This development necessitates repeated tests in difficulties to be overcome, in tasks to be performed, in courses of self-denial to be followed; all these are needed to develop a holy will and character.

Man's inner nature is a most cunningly woven fabric; the sensations, perceptions, thoughts, feelings and sentiments of the present are so interwoven with all the past that immediate detachment from the past is impossible, save with the loss of one's

reason. Insanity would follow. Since mental wholeness makes it impossible to detach a person from his past self, the same fact renders the real transformation of a person a difficult and slow process. When done in the best manner, it is like transplanting a vine, taking the tendrils one by one, unclasping and unwinding them from one set of supports and winding them on others, and then clasping the tendrils as closely as possible about the new supports. If the plant were sensitive, the process would involve measureless pain. Such pain comes to the converted man in the process of the full attainment of a normal condition of his soul.

The past self of the man is always at war against the formation of a new self diverse from the past, whether the new be religious or otherwise. The old moods, habits of thought, of feeling or of choice are as if instinct with life and determination to maintain control of a man, even after he has definitively broken off from them. There is needed a constant energy of will in the maintenance of the choice of the new against the old. Sanctification becomes an inner battle which is waged by a new self against an old one, by the normal self against the abnormal. The war is not a new one. The strife between the normal and the abnormal self exists before conversion. *Video meliora proboque, deteriora sequor* illustrates the consentient voice of heathenism testifying to the existence of this inner schism.

The victory is gained in this contest by the formation of new habits of mind, which are called the fruits of the Spirit; love, joy, peace, forbearance, benignity, fidelity, meekness, self-mastery. Some of these are distinctly the forthputting of an energetic will. Self-mastery is the attitude of a person holding his whole being in subjection to his better self. Forbearance is likewise a self-restraint under great provocation, and with an energy of will which smothers into quietness those impulses to which the abnormal second nature is fain to give the mastery of everything in conduct. Fidelity is not less a matter of will. Love toward men, benignity and meekness all are the attitude of the will and the resultant frame of mind, in which the will and feelings are fused together in disposition and conduct. Peace as regards men, the spirit of harmony and the disposition to maintain it, involve habitual action of the will. In fact there is but one of these fruits which cannot be said to include predominantly an act or attitude of the will. This is joy, the feeling which results from harmony with God. It is the necessary sequel of the normal conduct of a person who is in his normal relations. Right conduct is the normal operation of the human spirit when fully under the influence of the Holy Spirit; joy is the Spirit's testimony to that harmony.

It may be asked if the fruits of the Spirit are not manifested in securing the normal action of the

powers of knowledge as well as in the will. It must be said that the faculties of perception and thought are as normal as the attitude of the human will permits them to be. Every act in a holy life helps to clear away defects of vision. The relation of the will to all knowledge was clearly declared by Jesus, "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (John 7: 17). This is not an utterance merely to fit a special case. The invariably penetrating insight of Jesus into the human heart has given us here a psychological principle, not a special application of a principle. It is the pure in heart who are able to see God, and in fact none who are not pure in heart have that clear sight which is insight.

It is true that in all ordinary processes of knowledge and thought the action of will and intelligence are closely interwoven, and the Spirit's redemptive work in the will cannot but take direct effect upon the power of intelligence. It is one of his functions to lead into all truth, and it is another to witness to our spirits.

There is also an intellectual development called the Christian consciousness which is no less a fruit of the Spirit than are those named by Paul. Those fruits were individual. This is of value because it is not individual. It is the intelligent, consentient Christian sentiment of believers.

Still further, when men are transformed, as the result of coming into their normal relation with God, they become conscious of their true relation with their fellow men; hence comes the development of a new society. This is the kingdom of redemption or kingdom of God or the invisible Church.

3. Analysis of the redemptive functions of the Holy Spirit. The experience described above is complex, and is not easily analyzed. For our present needs the following is sufficiently complete:

a. The Spirit reveals the Ruler of the kingdom. He speaks through the conscience, and on this basis he secures the conviction of truths which come to us through the agency of other human beings and through the Scripture. By means of these agencies, the Spirit convinces of the real character of God as revealed in Jesus Christ, the ruler of the kingdom, of his authority and rights, of the sinfulness of the person who does not accept Christ as Lord and Saviour, and of the lost condition in which he is and in which he must remain, if he receives no help. This knowledge is part of the preparation for entering into the right relation with God. The place of conscience in the work of the Spirit illustrates the fact that the normal action of the mind (pages 120-4 above) lays the foundation for all redemptive operations, and is a powerful auxiliary thereto.

b. The Spirit brings men into the likeness of the

Ruler of the kingdom. This he does by his providential work in—

(1) preparing men for the new birth,

(2) the accomplishment of the new birth itself, and

(3) the process of sanctification.

In each of these stages of development are the following elements:

i. Illumination of the mind,

ii. purification of the affections, and

iii. invigoration of the will.

(1) In the preparation for the new birth, the Holy Spirit, in

i. illumination, convinces men

(*a*) of their sins,

(*b*) of their need of redemption,

(*c*) of their duty to repent and convert, and

(*d*) of the reality of the divine grace and of its efficacy.

This work is "the impartation of a higher order of life; for it is life eternal. The man is taken back to a new beginning, set going under new provisions and conditions of life, stamped with a new spiritual impression." The process is secret. It is not controlled by man's will. Its evidence is in its results. The "Spirit ploughs the ground of the soul, convincing of sin, righteousness and judgment. He inserts a vivifying seed, so that man is born again by the word of God which liveth and abideth forever.

He pours out the love of God in the heart. He both gives the child estate and teaches the new-born man to understand it, and to cry Abba, Father."

ii. The Spirit kindles in the soul the normal feelings of regret and penitence for the sins of the past, and

iii. also moves persuasively toward penitence, toward the decision to accept divine grace, and gives strength in an incipient resolve to change.

(2) In the regenerating act the Spirit consummates the persuasion to accept the offer of grace, and assists in doing the same. The influence of the Spirit upon the man is such that the action of intellect, feelings and will cannot be analyzed, but all are fused together.

(3) In sanctification are the following elements:

i. Illumination respecting truth and duty, or the giving of insight into the gospel. This can be brought about by securing conscious attention to individual truths; also by sudden flashes of intelligence, the result perhaps of subconscious processes in the mind. It seems as though the Holy Spirit must have great access to the soul in this way.

ii. He stimulates love to Christ and loyal feeling toward him. He generates the sense of sonship and adoption. He gives joy in the Christian life. He glorifies Christ in the soul, giving constantly fresh cause for faith, and keeping it vigorous in the soul. Thus he brings the believer into full union with Christ.

iii. He strengthens the will in action, enabling the believer to overcome temptation. He gives energy in mastering those things which hinder progress in Christlike attainments. In short, the sanctifying work of the Holy Spirit is to work a reversal of the abnormal tendencies to sin, yet leaving the susceptibilities to temptation still in existence.

c. The establishment of the kingdom is promoted also by the formation of a society composed of persons conscious of their relations with Christ and with each other.

(1) The individual believers are united by the Spirit to Jesus Christ. Since he represents Jesus Christ, the Spirit becomes the agent of the personal presence of Jesus Christ. Through this agency the relation comes to be as necessary, as close and as tender as it was between Christ and his early disciples, while he was on earth. There comes to be a oneness with Christ which becomes the ground of oneness between believers; in this there is no invasion of individuality, but a divine attraction which secures harmony in life and activities. The Spirit causes Christ to live in us; he gives the true spirit of prayer. He teaches concerning Christ, so that the believer knows the mind of Christ and can enter into full sympathy with him, and afterward become a secondary source of blessing to others (John 7:37-39; 20:21-23).

(2) The development of this society is promoted

by the equipment of leaders who are more than usually open to the ordinary influences of the Spirit. He gives them special qualifications by granting, in an unusual degree, illumination to the mind; by arousing the motions of love and loyalty to Christ; by giving ardor and joy in his service; by energizing the will for action; or it may be that the qualifications would include all of these ways.

(3) Another constituent element in the development of this society is the formation of the Christian consciousness. This will be discussed more fully at a later point.

CHAPTER III

THE AGENCY OF THE HOLY SPIRIT IN CARRYING ON THE PROPHETIC WORK OF JESUS CHRIST

The Holy Spirit is the agent who carries on the prophetic work of Jesus Christ, representing the visible presence of the Redeemer since his ascension and glorification. As Christ is Paraclete in heaven, so the Holy Spirit is Paraclete on earth. They are one, the self reigning from heaven is the glorified Christ, the other self teaching and ruling on earth is the Holy Spirit. He represents the Christ and makes real and effective to the believer what Christ the ruler of human history and destiny is, our "wisdom and righteousness and sanctification and redemption."

He makes known the mind of Christ, he is the interpreter of Scripture, leading the Church into the truth. During the centuries since Christ the Spirit has constantly been leading believers into an enlarging apprehension of the meaning and power of the gospel, and though the progress has been slow it has been real.

It is probable that a large share of the redemptive operations of the Holy Spirit are immanent, like the ordinary action of his preservative force in human

life. All energy added to the mental powers, to the intellect, feelings and will, must be so regarded. Some phenomena in the life of the believer are not easily explained as immanent operations. The conviction of duty, the witness of the Spirit, the Christian consciousness and the statement of its contents, the acceptance of a body of literature as Scripture with authority, and the application of the teaching of Scripture to human life cannot always be explained without difficulty as due to his ordinary immanence. Illumination is a general term which is a sufficiently accurate designation for all these specifications.

1. In illumination does the Spirit impart knowledge by personal intercourse? It is not altogether easy to believe this. He reveals not himself but Christ. If the believer is growing in consciousness of his relations with Christ, or in understanding of what Christ is, this growth is better evidence of the Spirit's teaching than many of the experiences which are thought to be communion with the Spirit.

He is rather to be recognized by his works in regeneration and sanctification. The phenomena of life are the proof of life, the phenomena of intelligence are the proof of the presence of intelligence, the phenomena of coming into the truth are the proof of the presence of the Spirit of truth. These last are the motions of the Holy Spirit and he alone can produce them. The confession that Jesus Christ is Lord is due to the result of his presence in the

heart, and the denial of the Lordship of Christ cannot come from him.

It may be that the Spirit convinces a man of his duty simply by heightening the energy of conscience, so that it demands that he exercise care to learn the exact truth respecting duty, and to yield exact obedience to what is recognized as duty. One does not feel fully satisfied with this suggested explanation, in all cases. A more accurate knowledge of the operations of the conscience is to be sought. Conscience is not discernment, but simply an imperative, when it calls for the exact knowledge of duty or demands the performance of what is conceived as duty. If the discernment of duty be attributed to the Spirit and called guidance or suggestion, the question of the mode in which the suggestion arises within the mind still remains unanswered. It is certainly possible for the Spirit to stimulate, if not to originate, mental activity. The reality of subconscious mental action is sufficiently well attested to give help at this point. This subconscious mental action which is constantly going on seems to be mostly automatic, of comparatively slight intensity and of great variety of character. The selection of words in conversation is one illustration of this action. This is automatic and largely due to the association of ideas. A more noteworthy instance of subconscious mental action is the progress which a person may make in reasoning upon a subject in the interval

between periods of conscious attention to the subject. It not infrequently occurs that a thinker recurs to the subject of his thought and finds his conclusions more firmly grounded, or he may find a conclusion formed which had not been formed at the close of his last conscious work on that subject. Sometimes he finds a previously formed conclusion completely abandoned. We can find no explanation which seems adequate, except the hypothesis of the subconscious activity of the mind.

There are other occurrences of a similar nature, one of which we recognize when we say, "I must sleep over this." It is true that a person is often refreshed by sleep, so that he does immediately and with ease that which was beyond his power before his sleep. Often, however, the person will find his "mind all made up" as soon as he wakens from sleep, although in his last conscious thought on the subject he was in doubt or perplexity. Again, the mind accepts certain conclusions without taking note of their practical bearings. After a time one or more of these bearings occur to the mind without apparent occasion. The mind seems to be nestling into its ideal environment, and, from time to time, to become conscious of coming to rest. Of a similar character are the experiences of the sudden flashes of memory, when we recall something which had eluded our power of recollection, also the sudden intuitions of truth on some subject which has been

casually or considerably in mind. So far as consciousness is concerned, there can be no discrimination between the immanent operations of the Spirit and his action in stimulating the mind in its subconscious operations.

It is the opinion of the writer that the ordinary mode in which the Spirit exerts his influence upon the soul is in the sphere of the subconscious activities. It must always be remembered that this is a hypothesis, which, from the very nature of the case, is incapable of full verification. The freedom of the man is not fettered, for he has elective power to accept or reject either that which the Spirit presses upon his attention or any of the numberless objects which are crowding themselves into his consciousness.

If we accept this theory, the question remains, Does a man ever consciously receive intimations of God's will in such a way that he may have a right to feel that he has received a personal communication from God? There is some reason to think this to be the case.

The mature Christian who has carefully and prayerfully striven to live in the highest department of his being, and to hold himself free from all other influences, and has sought guidance from God, is convinced that there is an influence from outside himself which has helped him decide difficult questions of duty when his own wisdom was utterly at fault. Experience enables a man to recognize the source of

such help, at least some of the time. Undoubtedly, experience develops a delicate power of discernment in any species of perception. May it be that, with the development of the Christian consciousness, there is developed the capacity to recognize contact with God as a person, while this capacity remains undeveloped in the sinful or abnormal consciousness of the unregenerate man? The delicate intuitions of character which some persons have, and their fine discernment of motives in conduct when in contact with other people, are illustrations of possibilities of development which are full of suggestion.

It is to be noticed that the claims to the reception of direct guidance from the Holy Spirit come chiefly from persons who have seen few years, whose religious character is immature, or whose moral standards are not high. As a rule, the more a person claims such guidance the less competent he is to know whereof he affirms. He too often substitutes the special guidance of the Spirit for that "common sense" which is the gift of the Spirit in his ordinary ministrations. The genuine experience is so sacred that he who knows it does not willingly say much of it, until it is well in the past. For these reasons, he who has much to say about the special guidance of the Holy Spirit, as a present experience, is commonly, and it is probable rightly, thought to be dealing with counterfeit and not with genuine experiences.

2. The question confronts us at once, How is it

that the Spirit bears witness with our spirits that we are the sons of God, save by personal contact with us?[3] A real assurance that we are the sons of God can come from him alone. It may be said that many have sought peace and assurance at the mouth of a priest and found it. Was their seeking superficial? Was there some gospel truth conveyed in the utterance of the priest which was the vehicle of the divine assurance? One thing is certain, the word of man alone has no power to bring peace and assurance of divine adoption to a troubled conscience.

What is this witness of the divine Spirit with the human? There are various theories:—(1) the voice of the Holy Spirit concurrent with the human; (2) the voice of the Spirit immanent in the human spirit which is incapable of hearing any voice but its own; (3) the moral effects upon the believer of the fruits of the Spirit, recognized by the believer within himself; and (4) the direct and positive testimony of the Holy Spirit, which is given only to a few privileged believers.

The language of Rom. 8:16 asserts a concurrent testimony and thereby excludes the theories numbered (2) and (3). Christian experience proves that while the privilege is not strictly universal and therefore not absolutely essential to the genuineness of Christian experience, this assurance of adoption is so general that the theory (4) is to be excluded.

This certain consciousness of sonship does not

come from the fact that a man knows that he has given himself to God. The honest searcher of his own heart knows that an assurance of his sonship would have no stable basis in any action performed by himself. In fact he feels rather a necessity that the Spirit should authenticate his own sincerity to himself (Rom. 9:1).

The recognition of the fruits of the Spirit in one's life may give some sort of assurance. They prove that the Holy Spirit has made the heart the seat of his sanctifying power. This is a testimony to others rather than to the soul in whom the fruits of the Spirit are present. Romans 8:16 indicates that the testimony is not something arising within him but something which comes to him. It is not uncommon for this assurance to come to a person before the fruits of the Spirit could have become visible in his life, in fact before they could be said even to have begun to grow. It sometimes comes with the sense of forgiveness and at the very beginning of the Christian life.

The teaching of Paul is that we consciously accept the adoption of sons and that the Spirit bears conjoint testimony that we have been received into this sonship. In experience this sense of sonship seems most closely connected with the sense of forgiveness and peace. Can it be identified with them? It might seem possible to make the assurance the result of peace and regard the experience simply the result of the immanent action of the Spirit according to the

statement above, on page 121, that in the normal action of the will there is a sense of harmony with the divine will and a fruitage of joy. Christian experience shows that the sense of sonship may exist in the midst of a vivid feeling of shame, of unworthiness. It may be present when we are rebellious under discipline, when we can see no fruits of the Spirit in our lives. It may fluctuate under the influence of sin or of physical conditions. It may come at the beginning of Christian experience, it may be recognized only after a long time. The facts in all probability negative any theory of the immanent action of the Spirit. If this sense of sonship is not due to the immanent action of the Spirit, it seems that it should be regarded as a personal communication from God to the human soul. The possibility of such communication has been recognized.

Human experience shows that thought and emotion may be consciously received by being in the presence of other persons and with no exercise of the ordinary modes of imparting either thought or emotion. These are constantly communicated in ways that are well-nigh intangible. It is certain that when people are near us we divine their feelings or wishes. This is done easily from their telltale looks or manner, and not infrequently without such outward signs. Sometimes the mere presence of another person exercises a coercive influence over our wills. It is true that none of these experiences are apart from the

presence of other persons in physical bodies who are able to reveal thought in their usual manner.

It is not necessary that the persons from whom influence comes should intend to convey it, or even be conscious of the presence of those whom they actually do influence. This appears at revivals, at funerals, and, in fact, wherever deep emotion is manifested. Who can remain unmoved as he witnesses the farewell tears of hundreds while a great steamer is starting on its journey across the ocean?

These analogies indicate that it would be wholly possible for men consciously to receive direct communications from God, if they were consciously in his presence. Is there in the human constitution no capacity of perceiving the divine presence? It is hardly conceivable that it is left out. May such capacity be in conscience? If so, the imperfection of conscience, as an organ of faculty of perception, would be like that of some organ of sense which should only occasionally have known proper use, and should never have received proper development. The reality of personal communion with God is assured by the experiences of very saintly men in seasons of prayer. At this point it should be remembered that there is no better explanation of the "prophetic state" of the Old Testament prophets than is afforded by the analogy of prayer. It is natural to conclude that such experiences in prayer are proper to the soul which has attained its normal relation with God in a

measurable fulness. It is incredible that God created man with no Godward capacity of perception. The Scriptural teaching of the witness of the Spirit certainly implies that God did create man with the capacity of receiving personal communications from himself, and that such communications are actually made. The abnormal state of the human race is due to the effect of sin, and it has become a second nature; this is doubtless the reason why such communication does not seem natural.

3. Illumination by the development of the Christian consciousness.

This must be regarded as the work of the Holy Spirit operating in the souls of believers like his ordinary immanent operations in man as man. The Holy Spirit working immanently secures a state of consciousness normal to the life of a person who has passed through the great change of regeneration and conversion.

Before this change there might have been momentary gleams of insight into the meaning of life and its problems, but there could be no steady light until the person should have been permanently adjusted to the right point of view. There might have been moments of intense gladness following virtuous action, but spiritual joy could not be a settled frame of mind until a holy life had become habitual. There were righteous actions more or less frequent, but there must have been an inner conflict before the will could

be firmly centered in God. In the so-called natural man there is a twofold personality; the abnormal perverted self, a second self, at war with the real self, the normal self. The one lives according to the wayward selfhood of Egoism; the other seeks a normal life according to a standard outside of self, but without sufficient grip of will to hold the man in accord with the standard external to himself.

The act of regeneration comes. We call it creative, and, like creative acts, it must elude the logical understanding. Whatever it is, it begins a new and transformed history of the man in which even his ordinary consciousness undergoes change. Under the influence of the new principle of grace there come into operation laws of grace which work in harmony with the laws of nature, and always in the direction of securing the complete development of what is normal in the inner life.

The fundamental feature of the sentient life of a person is his consciousness. In the philosophical sense of the word, consciousness "is the state in which we are when any or all of our faculties are in exercise."[4] This state is one in which a person knows himself throughout all changes of his mental condition, whether he be active or receptive. By the very nature of the case this knowledge involves some degree of a knowledge of the self in relation to that which is not self. From this point of departure the word consciousness comes into use with a modified

meaning. The word with its new meaning enters into certain technical terms and these terms become scientific. In the new use the word may mean "a general phase of thought or feeling, as the moral *consciousness*, the religious *consciousness*." [5] In this use the word designates the constant presence of those fundamental elements of knowledge in accordance with which we form all our judgments in this or that department of experience. It is an underlying knowledge of the self and of the not-self and of their relations, which forms the basis of all our mental states and actions. It is a sort of a permanent deposit of knowledge, always present with us in our waking moments, the outcome of all past experience. It is a permanent background of all the transitory states which are consciousness in the strictly philosophical sense of the word, and, as a background, it gives color to them.

For instance, the general consciousness is the outcome of ordinary experience and reflection; moral consciousness, the outcome of moral experience and reflection; religious consciousness, a similar outcome of the religious life; and such an outcome of the Christian life is Christian consciousness.

In this use of the word, consciousness means substantially that sense of the value and meaning of one's experience which is constantly in his mind. It includes the presuppositions called the idols of the tribe, den, forum and theater. It is constantly sub-

ject to modification by advancing knowledge. The Christian consciousness, therefore, means that underlying knowledge of self as a moral being, of God the Father and Christ in their relation to self, and of the relation which exists between them and self, which is the basis of all our religious thought, feeling and action. It is the consciousness which belongs to the life and experience of the Christian, to the person who is in proper relations with the Father through Christ. This consciousness is normal to our state as redeemed sinners. It is the consciousness which belongs to us as religious beings plus the addition which the experience of sin and redemption brings to it.

Since this consciousness is the product, in part, of experience, it is subject to change, to development. This is true alike of the general consciousness and of the Christian consciousness. Sin limits its proper development. The experience of grace together with a devout life gives the proper conditions for its development. In this process the Holy Spirit directs and organizes just as he has done in the natural world ever since he brooded over the primeval chaos.

The result is a consciousness common to all those who are having the redemptive experience. There is a general accord in the consciousness of all those persons who are in similar stages of the experience of redemption. This fact makes it possible to appeal to a common Christian consciousness. This is similar to the appeal made by philosophers to the universal

reason (not to any individual reason alone), or to the universal consciousness. Reason and conscience are known through consciousness, and an appeal to them is accepted as valid by all men so far as they have attained the adequate use of reason and conscience. Thus can we appeal to the Christian consciousness in religious thinking and have the appeal accepted as valid. The Christian consciousness is not a *norma normans* forming a standard for Christian doctrine and determining it. It is rather a witness to truth already given, it is a record of that truth made in the human soul. It is a *norma normata*, determined by the selfsame Spirit who gave the Scriptures, and who determines the consciousness in accord with the principles which he revealed in the Scriptures. The Spirit is the *Norma normans* verifying the truths which he has revealed in the Scriptures, making that truth fresh and real to the consciousness of the individual believer, and thereby developing the individual consciousness in conformity with his own mind, which is the ultimate standard of appeal, because he is the Spirit of truth.

Since the Holy Spirit is universally operative in forming the Christian consciousness, this must be recognized by Christians as having a universal character. The consciousness therefore promotes a feeling of union between believers. This lays the foundation for the sense of fellowship among them.

Since the Holy Spirit is the one agent who has been

forming the Christian consciousness from the beginning, there is a historical unity in the development of this consciousness. It is for this reason that there has been substantial accord in the minds of Christians of all ages as to the meaning of the gospel.

The facts thus far stated justify us in calling Christian consciousness the intelligent, consentient Christian sentiment. The words intelligent and consentient must be regarded as having their full value. They belong to the general consciousness when that is considered the basis of knowledge.

It has been observed that the Christian consciousness is the product of experience and reflection. So far as reflection is a factor in its production, so far it must, by the very nature of the case, be an intellectual product. If there has been sound thinking, there will be real knowledge. The amount of intelligence will depend upon the amount of experience and of intent thought.[6]

The word consentient excludes individual vagaries in the interpretation of the Christian consciousness. The consciousness of an individual must be consentient with that of all others of equal experience and reflection. It is only on this basis that any individual can justly appeal to his own consciousness as a positive witness to any truth. No individual consciousness can be recognized as a valid standard of appeal, unless it contains the same elements which are found in the consciousness of every other individual of normal

condition and of equal mental development in the direction of the subject in question. The consciousness of an individual musician is a valid standard of appeal in questions relative to melody and harmony, if there are in it those elements which are common to his peers; but if his consciousness is at variance with that of the rest, it cannot be accepted as a standard. Thus it is with the Christian consciousness. Here again may be seen the unifying nature of the work of the Holy Spirit.

This consciousness as a permanent background of all the mental states partakes of the nature of a sentiment. "*Sentiment* has a peculiar place between *thought* and *feeling* in which it approaches the meaning of *principle*. It is more than that *feeling* which is sensation or emotion, by combining more of *thought* and by being more lofty, while it contains too much *feeling* to be merely *thought*, and it has large influence over the will: for example, the *sentiment* of patriotism; the *sentiment* of honor; the world is ruled by *sentiment*. The *thought* in a *sentiment* is often that of duty, and is penetrated and exalted by *feeling*." [7]

The Christian consciousness as thus described is developed by the Holy Spirit. It is natural to believe that his operations are chiefly immanent, and that the process of reflection is stimulated by the Spirit through the subconscious activities of the mind. Full consideration of the subject as presented thus far

seems to justify the conclusion that illumination by the Spirit comes largely by means of the formation of the Christian consciousness and by means of mental activity in which the influence of the Spirit on the subconscious states is accepted by conscious action of the mind.

4. Illustration of illumination through the Christian consciousness.

The history of the formation of the Old Testament Canon shows the attainment of a religious conviction in harmony with our natural powers, and shows that this conviction passed from darkness and uncertainty to light and to clear view.

At the time of Jesus Christ the Jews had accepted as Scripture the collection of writings which now constitutes the Old Testament. As nearly as can be judged the same writings had been accepted as canonical or authoritative at least fifty or a hundred years before the time of Christ. During this period and the half century after the death of Christ, there was discussion respecting the right of certain books to remain in the Scripture. The books under discussion were Ezekiel, Jonah, Proverbs, Esther, Canticles, and Ecclesiastes. In the process of the discussion there was a gradual cessation of objection and in 90 A. D. (perhaps in 118 also) the synod of Jabne decided that all difficulties could be answered and no scruple was longer held against the full acceptance of these books.

It is unfortunate that it is not known when the collection was first accepted and how it was done. This can only be conjectured. We find that somehow and by some persons the collection had been made, that it was generally accepted at the date when we first have clear knowledge of it, and that this collection was held in reverence as being authoritative and a standard of appeal in religious teaching. Then came a period of re-examination and of hesitancy to accept the verdict of a previous generation. The grounds of this hesitancy were in reality religious in character and were inspired by a due reverence for God as the Author of Scripture. The outcome was an affirmation that the religious sentiment which had ruled in the first gathering of this body of writings had not been at fault. So far as can be judged the first decision was a popular one and the later decision, the result of judicial reflection on the part of the religious leaders of the Jewish people.

Considering the result and the fact that it has been approved by so many generations of Christian believers, we may feel ourselves justified in holding that the Holy Spirit guided the Jews in selecting out of the body of their literature those parts which were suited to the purpose of a Bible. The developed religious consciousness of the Jewish community recognized the value of their writings and selected that which was truly adapted by the Holy Spirit for their religious needs. We cannot but believe that we are

justified in concluding that the canon of the Old Testament was "not formed accidentally nor arbitrarily, but providentially, under the superintendence of God's Holy Spirit; the canon, as a whole, having come into being exactly as each separate book in it originated, with this one distinction, that each book is the outcome of knowledge in the mind of an individual man, that knowledge having resulted from inspiration combined with revelation, while the canon, as a whole, is the monument of knowledge in the mind of the collective Church, that knowledge having resulted from the spiritual preparation of its members, combined with the presentation of certain books which they recognized as having divine authority."[8] With the qualification of what is said about the origin of the separate books of the canon the statement seems a very just one.

This is in reality the doctrine of the *Testimonium Spiritus Sancti Internum* upon which the Reformers relied for their convictions respecting the divine origin and testimony of the Scriptures. According to this doctrine the Holy Spirit must prove afresh to each generation the authority of Scripture just as he has done in the centuries before.

It might be claimed that this form of stating the doctrine gives some generation the right to deny a place in the canon to some book. It is to be replied that no one generation can represent the universal Christian consciousness. One generation is compe-

tent to open the question, and discussion can be carried on until it is settled. He who has faith in the perpetual ministry of the Holy Spirit neither fears critical research into the meaning, origin, history or authority of the Scriptures, nor is willing to hinder such investigation, for he is confident that the Spirit will form the Christian consciousness and speak through it in the many places where objective testimony is not afforded from the matter under discussion.[9]

5. The definitive testimony of the Christian consciousness, how is it given?

It might seem that a universal council of devout Christian believers who were intelligent and thoughtful and wholly devoted to the truth would be competent to declare this testimony or to acknowledge that there was no clear utterance.

At the present time, certainly, it is impossible to gather a universal council qualified to express the mind of the Church. From the time that secularization of the Christian Church set in under the influence of Constantine the Great, worldly motives and worldly elements have entered so largely into ecclesiastical proceedings that it would be a fruitless effort to seek a formal recognition by a council of any elements which have more recently been recognized in the Christian consciousness. The utterances of any councils which have proved to be of permanent value have been the declaration of those things which

had established themselves in the common faith; the real work of the council was to add the form of external authority. The most valuable utterances of councils have been merely acquiescence in truths which had already lodged themselves in human experience.

After all, the method of acquiescence is that by which the testimony of the Christian consciousness is given. Whenever a body of Christian believers recognize afresh for themselves that which has been believed by a previous generation, or when they advance to a new stage of thought or knowledge, the result is attained commonly by the assent of acquiescence. No considerable portion of the believers in any generation do independent thinking. The utmost independence that they really exhibit is in selecting leaders whom they follow. Thus it is that the testimony of the Christian consciousness is brought to light chiefly by the labors of a few men. There may be a general acquiescence in a misinterpretation of the Christian consciousness, but it can be only temporary, for the Spirit is sure to correct errors. Real advance is commonly due to the labors of a few men. A single individual may be instrumental in bringing into recognition the meaning of the collective experience of Christians, or he may be able to lead his fellow Christians into a profounder knowledge of the teachings of Scripture. Such is the best work of the great teachers of the Christian

churches. The Holy Spirit may authenticate or repudiate the thought of an individual through the consciousness of those believers who are sufficiently mature intelligently to accept these individual utterances, or to reject them. This acceptance is a real though not formal declaration of the truth. If the pope at Rome were to make a declaration which should receive the practically unanimous assent of the great number of his fellow Christians who are competent to pass judgment upon the utterance, that declaration would have been accepted by general assent or acquiescence, and the authority of that declaration would come solely from its authentication in the hearts of believers by the Holy Spirit. As already indicated, it is in this way that the canons of the Old and New Testaments were settled, and it is in this way that these canons are verified from generation to generation.

There is no visible authority for proclaiming the successive advances in Christian thought. No branch of the Church of Christ has such authority resident in it. The Holy Spirit is the ultimate authority for the recognition of truth. He uses the Scriptures which were formed under his guidance, he limits himself by the bounds which he has marked out, and he develops truth according to the principles there taught, by his authentication and interpretation of those truths in the Christian life and to the Christian consciousness. He is the supreme authority for all Christians.

Even if the words of the New Testament sometimes fail to carry intellectual conviction of the full deity of our Redeemer, the history of the Christian centuries is a sufficient evidence of the mind of the Spirit as regards this subject.

The historical process by which the Spirit gives his testimony is sometimes brief. In proportion, however, to the complexity and importance of the subject under consideration the process is protracted. The human mind must be brought to look at the subject from many sides, there are many minds and even classes of minds to which the truth must be verified and the truth in question must be brought into relation with an immense number of needs before the mind of the Spirit can be fully learned. Until such a combination of manifold and protracted processes of reflection shall have come to pass, it must be held that a question is not absolutely settled. When the process has attained a stage where there has come to be general acquiescence, and where thoughtful acquiescence has remained practically unchanged for a long time, then there is a high degree of probability that the mind of the Spirit is definitively manifested, and but the slightest likelihood that any important modification will ever take place. This it is which leads to the belief that the question of the canon of Scripture is practically settled, although it will forever remain theoretically open.

Scripture gives us a right to expect these experiences in the lives of believers. The teaching of 2 Pet. 1:20, 21 is that the Holy Spirit is the only guide in the understanding of revelation. The passage implies also his ability and readiness to guide. That he will do so is taught explicitly in John 16:13. Again, divine teaching is pledged to all believers. A central point of this teaching is John 6:45. From this verse and its context we learn (1) that all believers are taught of God, (2) that this teaching is included in the drawing of the Father. From other passages we learn that the Spirit is the agent in the teaching. This accords with the fact that throughout Scripture the Holy Spirit is the agent when God touches or moves men. John 6:45, although a free quotation of Isa. 54:13, is yet to be regarded as the explicit statement of the meaning of several other Messianic passages. The chief of these are Jer. 31:34 and Joel 2:28, 29. In the Sinaitic covenant (Ex. 19:6) lay the possibility that all members of the race of Israel should be on an equality in their relations with Jehovah. This possibility had never been realized, yet the promise was renewed in not a few passages where the prophets describe their Messianic ideals, and it is an essential feature of the blessings which belong to the End of Days. Jesus appropriates it for the disciples who believe upon himself. Peter (1 Pet. 2:5, 9) reiterates the elements of the Messianic covenant and

applies them to Christian believers. Neither the Sinaitic covenant nor the reiteration of it by Peter refers to any special illumination, but both passages put all of God's people on a common plane of communication with him. The Messianic enlargement of the covenant and Christ's appropriation of the prophecy develop the idea of direct communications from God as one of the common privileges of believers. In 1 Cor. 12:7–11, some charism of the Spirit is recognized as belonging to all. The passage as a whole would lead us to believe that the recognition and acceptance of a truth taught by another is really a fulfilment of the promise of Jesus. The promise does not declare that the Spirit should lead each believer by the same route, rather that they should all be led to the same goal and by the same Leader. All promises are limited, of course, by human receptivity. 1 Cor. 12:3 shows that the common truths which lie at the basis of the Christian life cannot be affirmed in a proper manner unless the Holy Spirit has wrought the conviction in a person's heart. Matt. 16:17 gives an illustration of the fact. The Holy Spirit had formed in the mind of Peter the conviction which he expressed respecting the personality of Jesus. Peter might have refused to accept the conclusion as others did refuse. He might have turned his mind so persistently toward the earthly imagery of the Messianic prophecies that he would have been blind to the revelation which God was making to

him. The fact was that Peter had yielded to the influence of the Spirit as manifested through Jesus Christ. The Spirit had so influenced Peter's reflections that there had gradually arisen within his mind the mastering persuasion that Jesus was indeed the Son of the living God. Also in 1 John 2 : 20, 27, we learn that individual believers have the gift from the Holy Spirit of verifying religious truth, and this power of verification must be regarded as fulfilling the promise of divine teaching.

Not only does Scripture lead us to expect such guidance of the Holy Spirit but the history of the Christian Church confirms the belief. It must be said that the fulfilment has been realized only imperfectly, owing to the limitation imposed by lack of human receptivity. The acquisition or reception of truth is not merely mechanical. There must be a "will to believe" the truth. There is a certain order in which truths need to be learned. Some truths cannot be learned until after others have come to be known. Many truths must go into life upon an extensive scale before the body of believers can fully accept them and thereby be fitted for the reception of other truths. Of this fact the writer of Heb. 6 : 1 was well aware.

It is possible that the early Christians did not have so clear a conception of the truths respecting the personality of God as the teaching of the New Testament implies. In the fourth century, the significance of the facts and teachings of the Scriptures was

brought quite fully to the consciousness of Christian believers and, after much controversy, certain most important facts found substantially correct statement. The "Nicene doctrine" is substantially an explicit statement of that which had been held, in part implicitly, in part explicitly, by Christians ever since the time of the apostles. The Holy Spirit by means of reflection brought to clear light the real meaning of their common beliefs.

An examination of the processes by which the conclusion was reached shows the method in which religious truth may come to be recognized, when the attention of believers is directed to any specific truth under the guidance of the Spirit. A settled result is reached by general consent; it is based upon intent thought which is concerned with wide and varied information and most intimately and organically connected with the redeemed life. [6]

An examination of the historical facts will also lead us to see that there is a normal method of advance in Christian knowledge. As already said, the work of the Holy Spirit in illumination is that of bringing to the full consciousness of believers the significance of the teachings of Scripture, and the varied relations and importance of the elements of Christian truth. The illumination of the Spirit also includes the realm of duty, as well as that of knowledge. His method as regards duty will illustrate that concerning truth.

The Spirit enlightens the mind regarding duty by quickening the conscience and holding the mind to earnest and sober thought on the subject. Human experience is in favor of the view that when there is danger of precipitate action on the part of a person, unless he is heedlessly precipitate, he is pretty sure to have some sense of the incompleteness of his knowledge respecting the right course. There is a sense of the lack of that harmony which belongs to a person who is in accord with the Spirit of truth. A person ought to look for such harmony, and he will commonly secure it by divesting himself of all wilfulness, by refraining from all wilful conduct, by holding the mind open to enlightenment from any quarter; then he may hope that conscience, Scripture and the judgment of the wise and good will help secure an answer to prayer for a clear vision of duty. The study of this analogy leads one to say that the normal method of the Holy Spirit in leading men into the truth would be:

i. Calling attention to the present inadequacy of knowledge.

ii. Leading to reflection.

iii. Quickening the intellect to vigorous action.

iv. Guarding from the acceptance of conclusions before a real sense of harmony is attained.

v. Finally giving this sense of harmony or certitude (see page 120 f).

In all these processes there would be an invigora-

tion of conscience so that one might feel the necessity of gathering all available facts, also the necessity of candor; and an invigoration of the will which will enable the thinker to abide faithfully by these necessary conditions for the attainment of the truth. So far as the believer may need to give expression to the results of his reflection, the Holy Spirit may be expected to enable him to form a correct judgment respecting the proper or wise mode of giving this expression, on conditions similar to those on which he arrived at his convictions of truth.

An examination of the facts reveals such a process as that which has been sketched as the normal one by which one may be led into the truth by the Spirit of truth. This would be a normal method of advance in Christian knowledge, and it is often exemplified in individuals. This normal method is rarely seen on a large scale. It is true that, owing to the limitations of many individuals in mental power, or to their subjection to prejudice, or to their indolence, or to the dominance of some other unchristian sentiment, they are at best open only to a partial guidance of the Holy Spirit, and thus are able to attain only imperfect or distorted views of truth.

Truth is many-sided, and not a few persons have a natural or acquired incapacity of seeing more than one side of a subject. Not a few who are capable of seeing two sides are unwilling to do so. Others again are unwilling to believe that the truth can be

anything else than the precise form of statement which they are holding at that precise time, and they refuse to let any advance of knowledge enter into their conception of the truth. It comes to pass, therefore, that inherited opinions, opinions which are due to chance impressions, one-sided views of truth, distorted views, are each and all a heritage of men. In addition to all this, mental indolence is a part of "original sin."

From the various causes enumerated it comes to pass that a common mode of arriving at the truth is as follows:

i. A rude attack by some one upon an opinion cherished by others who have entertained no question as to matter or statement of their belief.

ii. Identification, by those who hold the beliefs attacked, of both the matter and form of their belief with the ultimate and unchangeable truth.

iii. Bitter controversy in which uncharitable suspicions are indulged respecting the sincerity or Christian character of those who hold opposed views.

iv. The establishment of prejudices on both sides, and the development of personal animosities which prevent a clear vision of the truth.

v. A gradual subsidence of the controversial and personal spirit, and an opening for a pure love of the truth to enter so that the normal method of coming to the truth is possible.

The controversial spirit is absolutely fatal to gen-

uine progress in the attainment of Christian truth. It simply forces the attention of a party to one side of the truth and to the ignoring of the other side or sides of the truth. After the controversial generation has died, some other generation may come which is more intent upon finding the truth than upon being governed by party names, and then the truth may be learned. Not even yet are we in a position to grasp the whole of the truth under discussion at the Synod of Dort. Controversy engenders passions which destroy that temper of mind which is essential for receiving the guidance of the Spirit. It is like rivalry in athletic sports, which is beneficial only so long as men keep in good humor.

Those who are accustomed to seek the guidance of the Holy Spirit in learning duty might formulate the maxim that we must free ourselves from wilfulness respecting our future conduct and prepare ourselves to do that which we least like to do. Desires cannot be put away at the bidding of one's will. Wilful determination to have one's own way can be set aside. So in seeking truth one can put aside the determination to prove that what has previously seemed to be the truth is all that there is to know of the truth. One must put aside the belief that he has arrived at the exact truth, or that he has reached the best or proper mode of stating the truths which are most firmly established or most fully proven. Therefore *v* should be restated thus:

v. The development of the conviction that neither side has been wholly right, and the beginning of an honest attempt to see what truth each party held and any elements which both may have overlooked, and then a conformity to the normal mode of attaining the truth.

The conclusion at this point is that the proper mode of securing the guidance of the Holy Spirit into the truth is first and always to guard oneself against falling into a controversial spirit, for this so limits one's receptivity of truth as to make him unable to receive the promise. Then he should hold himself as closely to the normal method as possible.

6. Another point of absorbing interest is the relation of the Holy Spirit to the Bible and of both to Christian knowledge.

a. In a true sense, the Holy Spirit is the author of the Bible. The Bible is a body or selection of literature which originated in the midst of a religious life molded by the special redemptive agency of the Holy Spirit. The portion of literature which has come to us as the Bible was selected under the influence of the Holy Spirit as being specially adapted to the religious needs of men. The influence of the Holy Spirit in guiding this selection was undoubtedly of the same character as that which appears in the formation of the Christian consciousness. It was internal evidence of the Spirit authenticating the writings selected as those which were necessary to express his

mind and which would be useful for the development of the redeemed life.

b. The Scriptures hold the important position of being the sole external authority respecting the way of salvation, which has been given to men. We may believe, if we will, that the Holy Spirit has led the Church into some interpretations of the Scripture which are of an authoritative nature, but we cannot feel justified in placing these interpretations on the same level with Scripture, because we base these interpretations upon the Scriptures themselves, and we derive the authority of the interpretation from the authority which the Scripture itself possesses. It is but a truism to say that that which is derived may never have the same authority as that from which it is derived.

There is no evidence that the Holy Spirit gives any other external standard of religious truth than that which he has already developed under his own guidance, *i. e.*, these very Scriptures. We find no evidence for believing that any religious teachings are authoritative which are neither taught nor implied in the Bible. If the Scriptures were the outgrowth of a religious life which was formed under the influence of the Redemptive Spirit, then the revelations recorded in the Bible and the results of the present Christian experience are different phases of the same divine manifestations and are in harmony with each other.

There is no intimation in Scripture that the revela-

tion thus far given stands in any such relation to a future revelation in the present world's history as the relation between the Old Testament and the New. The solemn passage (Gal. 1 : 8) in which Paul warns against any other gospel, points to this gospel as a finality—so far as gospels are concerned. When this world's history and the present opportunity for receiving the grace of Christ shall have come to an end, then some other ministration of the Spirit, or some new revelation may be ushered in, but there is no reason to think that that would reverse the purpose and principles revealed in this revelation of redemptive grace. Whatever illumination the Holy Spirit now gives is in line with revelation already given and is a continuation or interpretation of that revelation. While, therefore, the Holy Spirit is pledged to all believers as their guide, he gives this guidance by interpreting the Scriptures in the heart of the believer and thus vindicating their authority for the life of believers and the faith of the Church.

c. The one authoritative interpreter of Scripture is the Holy Spirit. He "has no deputy in the Church."

There is a necessity of an interpreter. A written word, no matter how precise, can be misconstrued. The laws of a nation are the amplest proof of this statement which could be needed. No small part of the function of the judiciary consists in the interpretation of principles contained in the laws and the application of those principles. The written word of

sacred Scripture needs an interpreter, and the proof is found not alone from analogy, but from the diverse and contradictory teachings claimed to be derived from Scripture. Of course, the Roman Catholic position of a delegated power in the Church, *i. e.*, in the clergy, *i. e.*, in the Pope of Rome, is superficially the most simple solution of any difficulties, but the verdict of history is against it. The Protestant position is that in religious knowledge we come to truth "first by the external word, then by the working of God's Spirit inwardly."

Sometimes we speak of "the self-evidencing power of the Bible." This phrase is somewhat ambiguous. Sometimes we appeal to the human reason with the confident expectation that the Biblical statements respecting religious truth, respecting human duties and respecting sin and the need of a Saviour, will command the ready assent of the human reason. The result is often a disappointment. Scripture and geometry are not alike in the character of the evidence upon which they are based. If it were not for the blinding effects of sin, it is probable that men would generally assent to the truths of the Bible. The normal action of the human mind is unquestionably an action responsive to all the truth which it is capable of apprehending. But when can normal action of the human mind be found, until the regenerating and sanctifying work of the Holy Spirit has been fully accomplished? "The self-evidencing

power of the Bible" properly means that when a man gives free course to the Spirit immanent within him, he cannot but assent to the testimony of the Spirit in the written Word. Thus it is to be seen that the work of the Spirit, as interpreter, includes that of convincing men of the truths in Scripture, and this work is needed by both Christians and unrepentant sinners in order to overcome the perverting effects of sin.

The nature of Scripture itself demands an interpreter, as well as the limitations in human nature consequent upon sin. It is impossible for one written word to present truth with equal plainness to every generation. The Bible comes nearer to doing this than any other literature that the world has. It has those characteristics described as pure art.[10] There is much in the Bible, especially in the words of Jesus and the utterances of the Psalmists, which speaks alike to every generation. This is not the case with all the Scriptures. In a very important sense they are incomplete. They record the revelation of God's truth to the apprehension of certain particular generations which were receiving a redemptive education. The people were changing under the influence of their education, their capacity to apprehend religious truth was subject to increase from the merest rudiments, and the changes are apparent in the language and thoughts. The language was changing, and yet it was the garb, rather

the incarnation, of eternal truth. Not infrequently the Scripture gives the solution of some temporary problem by the application of a permanent truth, which truth needs to be disentangled from its temporary connection so as to be applicable to diverse conditions.

Language used by finite minds must change as the minds change. A finite mind grows away from one group of conceptions to another, grows away from the language embodying those conceptions, and it compels the language to grow with the changing thought. Every stage of experience through which the finite mind passes is reflected in its language, and language of the outgrown experience becomes a "dead language." There is need of the guidance of the Spirit as interpreter whenever the human mind of any subsequent century deals with the language and literature of the first Christian century, or of the preparatory stages of revelation, and strives to enter anew into the thought and experience of those former ages.

It must always be remembered that a most marvelous feature of the Bible is not simply that it concerns the exalted subjects which it does, nor even, in addition, that it has such literary qualities that the centuries have not made it an obsolete literature, but rather that the centuries only reveal its inexhaustible freshness and its ever-increasing power of inspiration. Before the production of this litera-

ture, it might have been reasonable to *assume* that a revelation could not be given to men and recorded in one century and in such a form that it would be equally valuable for men twenty centuries later. This incredible thing was done. The revelation was given to finite men. It was recorded in the language of the men of the time of the revelation, and was intelligible to those for whom it was originally recorded, yet it was left in a form which should be not less true when the human mind should have made greater advances in understanding itself.

There has been growth in the application of the principles of Christianity. This is illustrated by the growth during Biblical times, and the principle of the divine economy is illustrated in the answer of Jesus respecting divorce (Matt. 19: 8). If the truth, as we know it, had been stated to the Jews by Jesus, probably all of his disciples would have left him instead of the many (John 6: 66). It was left for the Spirit of truth to lead forward the body of believers as rapidly as they could advance into a fuller apprehension of the principles of the Gospel and of their application.

It must be said that under the providence of God the Scriptures came into a form adapted to the needs of the time of production, but the form was a drapery which reveals while it covers the truth. Truths, principles were so embodied that they are free to be applied to immense territories of life and thought of

which those who first heard them knew nothing, and of which they were incapable of forming any conception.

Scripture itself (2 Pet. 1 : 20, 21) teaches that in the interpretation of Scripture the Holy Spirit is the sole leader, the only competent guide. He is also the sole leader in the progress of understanding the Scriptures, as the human race advances into new experiences and thought and as it becomes conscious of new needs. This is largely done through the constant development of the Christian consciousness, in equal pace with the increase in experience and broadening of thought.

Progress in the knowledge of Christian truth means increasing ability to apprehend the meaning of the recorded facts and teachings which center in the incarnation, life, sufferings, death and resurrection of the Lord Jesus Christ. This is a progress which was to be expected. Only stagnation or death could prevent it. Real progress is always from the partially known to the more perfectly known. It is in virtue of this essential nature of progress that a creed has temporary usefulness; it is a ὅρος, boundary. No creed, no statement of the content of Christian consciousness can rightly be presented to the world as a final boundary and description of the included area of Christian thought or truth. It is a mark of imperfect faith in the Holy Spirit as the present guide of Christ's disciples, if one dare not order a resurvey of this territory.

If the Word of God was living and operative because it was energized by the Holy Spirit, the same presence in it is as effective as ever. It is just this presence in it which makes a progress in the apprehension of it possible. While it was impossible to state the truth in a form which should be applicable to succeeding centuries in precisely the same way, the permanent truth actually was so exemplified or embodied that it could be freshly applied to each generation. More than this, a profounder meaning is revealed from generation to generation. It is one and the self-same Spirit who taught at the first and who continues to teach. Thus, except in the sense in which the complete is opposed to the partial, there is no reason to fear that the truth of the fortieth century will oppose that of the first or that of the nineteenth. The fact is that the Bible is a living book, it always has been, and since the Spirit of God is its life, its identity must remain forever.

CHAPTER IV

THE AGENCY OF THE HOLY SPIRIT IN THE EXECUTION OF THE KINGLY OFFICE OF JESUS CHRIST

The Holy Spirit has made known the mind and also the will of Jesus Christ, leading to the evangelization of the world. Since the ascension of Jesus Christ his activity has been most manifest in the redemptive service of the Christian Church. Aside from the regenerating work we must think of the work of the Holy Spirit as largely immanent in ruling as well as in teaching the Church. It is by such operations that the life of the Church has been carried on; civic life has grown more and more humane from century to century, education and culture have become more and more free from unholy taint, and have been made to express and to promote what is pure and spiritual rather than what is fleshly. Commerce and industries have been brought more and more to minister to the higher ranges of man's being rather than to serve the lower.

The kingly work of Jesus Christ, which is performed by the Holy Spirit as his representative, includes the establishment of the kingdom of God on earth. For the accomplishment of this result the Spirit uses

every instrumentality which human life affords. The family, school, state, commerce and every form of industry are subservient to this end. One institution has been organized for the sole purpose of making men citizens of the kingdom of God and of training them up for it. This is the Church.

1. The Holy Spirit is the life of the Church, the organizing energy within the Church. He unites the different members with each other into a body which becomes the visible body of the glorified Redeemer. Just as in the primeval chaos he was the principle of order and organization, so he is likewise the principle of order in this world of individual believers, who have been regenerated and have come into normal relations with God. Sometimes persons speak of the life in a being as the being itself; thus there are found writers who will call the Holy Spirit the Church. While not identical with the Church, the Holy Spirit by his presence gives it an organic existence. Where he is present in a body of believers, there is a church. Without his presence no organization of human beings can be a church. Thus it appears that a church is more than a collection of individuals who constitute its membership, even though they, each and every one, are in the process of sanctification. A church is more than a voluntary union of individuals into an organization. The organization is due to the Spirit as the prime mover who exerts a unifying influence upon the believers.

The book of Acts exemplifies the organizing process. "These all with one accord continued stedfastly in prayer" (1:14). There was growth as there is in a physical organism. "They then that received his word were baptized" (2:41). The organizing of this addition is thus described, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (2:42); "And the multitude of them that believed were of one heart and soul" (4:32). "So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied" (9:31). It is the unifying of heart, the union of purpose, the harmonizing of intention and desire which manifest the organizing energy of the Holy Spirit when he constitutes a church.

This work of the Spirit is given more in detail in Eph. 4:11-16: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speak-

ing truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." The Holy Spirit is the agent in the process thus described by Paul. Where these processes are present there is a church; an organization which does not show any part of this process shows no evidence of being a church.

An organism is a unit. Is there unity in the Church of Christ on earth? Yes, says one branch of the visible Church, and all claimants beside are schismatics. No, says one who realizes that it is the Spirit who makes the Church by his constant presence, giving life and power. When men of selfish character, or with a narrow vision of the Christian life, attain ecclesiastical preeminence, they are apt to attempt to put fetters upon church life; then the life of the Spirit must burst those restraints or cease to exist. Hence it is that many of the divisions of the visible Church of Christ have come into existence. They are like the fragments of truth in Milton's allegory.[11] In spite of all the errors of the past the unity of the Spirit is asserting itself mightily at the present time.

Other divisions have arisen through the influence of men who also have narrow visions of truth, or im-

perfect perspective of the Christian life, and who do not have positions of ecclesiastical preeminence, or cannot retain these positions. These men, failing to force their opinions upon others, seek a following and lead off into divisions. They speak a vision, in part at least, out from their own heart. Sometimes the extreme of individualism is exemplified in them.

2. The Holy Spirit is the soul of the Church. He forms a church consciousness. The fully developed Christian consciousness includes a church consciousness. In common use the Christian consciousness has little reference to a church; it is concerned simply with the inner life, the personal relation with God; it is the religious, the Godward consciousness of the man who knows himself to be redeemed through the works and merits of Jesus Christ. Jesus Christ redeems men not merely from sin, but into a brotherhood. He, through the Spirit of promise, develops a new consciousness, the corporate consciousness of believers, the sense of brotherhood in Christ. This consciousness was a characteristic of Christian believers from the very beginning, as exemplified in the book of Acts and recognized in the early heathen testimony, "See, how these Christians love one another." Love to the brethren was considered by the apostle (1 John 3 : 14) essential to any evidence that a man was a Christian. Love necessitates harmony and is an essential element in the church consciousness. This consciousness is more

than Christian love; it includes the sense of being in brotherly relation with all fellow disciples, and a feeling of especial obligation toward all those who are of the household of faith. Since it is a portion of the complete Christian consciousness, it is capable of development or deterioration. Its presence necessitates external organization; the organization in turn is essential to the complete development of a mature Christian consciousness. This cannot properly mature in a church life where ecclesiasticism is dominant, for that smothers it. It cannot grow in the presence of the spirit of individualism, for that dwarfs it.

The fruitage of church consciousness as indicated in the New Testament is harmony, unity of purpose, a common worship, fellowship in love and life. In this consciousness there is the sense of belonging to a body the head of which is Christ, a body with the function of serving him, the goal of whose service is the establishment of a kingdom of redemption, the perfected kingdom of God.

3. The Holy Spirit is the heart of the Church, for from him are the issues of the life of the Church. He uses the body as the instrument for carrying out the will of Christ, the head. He enables the Church to know the mind of Christ and to express this mind by the perpetuation of his life of self-abnegation, of unselfish service. As Jesus Christ came into this world with the master passion of seeking and saving that which was lost, so the Church goes forth with the

same passion, longing to fill up that which is behind of the afflictions of Christ.

The Holy Spirit, therefore, executes the kingly office of Christ and rules in his body, the Church. The mind of Christ, the head, is always to be sought through the Spirit, and accepted from the Spirit and from no other source. This utterly excludes any merely human origin of church government and it has no harmony with the formalism of ecclesiasticism.

It is certain that the Spirit has adapted the forms of church life to the varying needs of different times and circumstances. No one polity is adapted to meet all conflicts in history; all emergencies in persecution, all phases of life and national customs, all degrees of Christian experience. He who would force any one form of church life upon all church life has a mechanical, a materialistic view of life. No one polity can possibly be the expression of all the life which the Spirit of God is organizing in the Church of Christ. The moment its organization ceases to be shaped by the life within, that moment ecclesiasticism begins to take precedence of life, to cramp the church consciousness, and to intervene between the Church and its Head, usurping the place of the Spirit.

The extreme reaction from the peril of ecclesiasticism is seen in individualism in which a believer is tempted to ignore the church consciousness. Life is always a subtle harmony of spirit and form, form for the sake of giving the spirit proper expression and

development. Here is the riddle of the Christian life, and it is solved only by the soul who is completely responsive to every influence of the Spirit of God; the Spirit would, on the one side, hold him in direct communion with the Father of light and the Lord of the kingdom, and, on the other, keep him in close union with his fellow Christians.

4. The Holy Spirit is the Advocate of the Church before the world. It is his peculiar office to vindicate the testimony which the Church bears to the world. He is present with the Church, convincing the world of sin, righteousness and the judgment. He compels the assent of the world to the need of a Saviour, to the truth of the Gospel, to the duty of repentance and to the necessity of conversion.

The Spirit organizes the Church after the normal type of its function in the world, *i. e.*, the development of a holy society, in which he makes the very relations of the members instruments in transforming their life into conformity with that of Christ. Also by means of their sense of corporate unity he develops the sense of a united mission in the world to do the will of Jesus Christ and to express his mind in order to establish the kingdom of redemption. Further, he leads the Church in the actual work for which it was organized, and without the accomplishment of which no church can exist, namely the evangelization of the world. Having done so much within the Church the Spirit completes his work by giving effectiveness to the labors of the Church.

CHAPTER V

THE HOLY SPIRIT IN THE DEITY, OR THE HOLY SPIRIT AS A PERSON

Human craving for knowledge cannot be content with the knowledge of what the Holy Spirit is for man. This desire reaches out after the knowledge of what he is in himself and in his relations within the Deity. There is rightly a feeling that what the Deity who is active in the providential government of the world is for man depends upon what he is in himself. In addition there is the intellectual necessity to master every realm of knowledge which lies before the human mind. Although Scripture has no direct utterance on this subject, as on some others not of immediate redemptive importance, the following data are suggestive:

In God's redemptive revelation he makes himself known as threefold, Father, Son or Redeemer, and Holy Spirit or Sanctifier; and in each element of this revelation he is God; God holds the world in absolute dependence upon himself for its existence, while he is nowise dependent upon it; God is eternal and unchangeable in his being; God is love.

There is society in the Deity (John 1 : 1 ; 17 : 5, 24) ; and there is a passage (1 Cor. 2 : 11) which has

been claimed by theologians to indicate that there is a certain mode of self-searching in the Deity of which the Spirit of God is the special agent of the Deity, even as the Son is the special organ of self-manifestation of God to man (Heb. 1 : 2, 3). It seems of doubtful value, for the context hardly commends this use of the passage.

The natural conclusion from these passages is that God has revealed himself as triune because he is triune, and that the triune God of redemption is the triune God of reality. There is no recondite metaphysics in this conclusion. The interpretation of the Biblical data seems to warrant the following positions: The fact that God is absolute and independent of the world makes it necessary to believe that his existence or mode of being is unmodified by that of the world or by its history. The eternal God did not, therefore, enter into a new mode of being when he entered upon the work of redeeming man. He is eternally the God of redemption (Eph. 1 : 4). Is it possible that this absolute and eternal God developed from a Monad to a Duad when the "fulness of time" (Gal. 4 : 4) came, and into a Triad after the ascension of Jesus Christ? If this is the case, God's existence is bound up with the world's development in such a way that he is dependent upon it and there is really no God. He is not a Creator, nor is he master of the world; rather is he mastered by it, and therefore he is incapable of free action, and can have

no moral character. These are conclusions which cannot be avoided by any consistent thinker who denies that God has revealed himself as triune for the reason that he is really and eternally triune.

Is love accidental and temporary in God's existence, or is it essential and permanent? If love is accidental or temporary it has no significance, for it tells us nothing of God's nature or character. In that case the revelation of God's fatherhood gives no idea of what he really is. It is merely a manifestation to man of some passing phase of contact of the divine and the human which gives no hint of any reality. If, however, love is essential or permanent, must God depend upon an object external to himself for the exercise of his love? Are the beings he creates the only objects of the divine love? Or have there been other persons than God who have existed eternally as the objects of the divine love? In any of these contingencies God is not absolute, and, in fact, there is no real deity. He is dependent upon something outside himself for that which is an essential element in his nature. Neither are these considerations recondite metaphysics, they are merely those considerations of common sense which men of good judgment apply to the ordinary affairs of every-day life. There is one path of escape from the perplexity. It is indicated by those Scripture passages which speak of society within the Deity, for they show the possibility of the eternal exercise of love by the

Deity within the Deity. A God absolute and triune is a being who could love and be loved whether or not there was a being external to himself.

Thus it appears that the facts of the economical Trinity and of revelation fully justify the doctrine of the Trinity in reality or the immanent Trinity. The position may be recapitulated as follows:

The doctrine of the Fatherhood of God, and of holy love as his essential nature, is the fullest conception of God which the human mind has yet been able to apprehend. Furthermore it must be regarded as fairly evident to the thoughtful mind that if love be essential to the divine nature, the Scriptural designation of God as Father, Son and Holy Spirit answers the question, How can God be essentially love, and how can he be eternally a Father? It is evident that God cannot be essentially what he is not eternally. Either finite beings have existed eternally and have eternally been the objects of divine love, and God has thereby been dependent upon their existence for the exercise of his essential nature as Father and for the manifestation of his essential character of love, or there has been Fatherhood and Sonship and the exercise of reciprocal love within the Deity itself. Thus is God absolute in his freedom from dependence upon anything outside of himself.

The eternal Fatherhood and Sonship, each conditioning and necessitating the other within Deity and both necessary to the being of a God who is essen-

tially love, are not beyond the apprehension and acceptance of the intellect when they are revealed. It is true, also, that the perfection of social love is not found where there are only two persons loving each other, where there are Thou and I being mutually subject and object in loving. It is necessary that there be a third subject and object in order that love may be freed from an egoistic element. The analogies of the human family are suggestive.

The Scriptural teaching that love is a permanent element in the nature of God, and the doctrine of the Fatherhood and Sonship in the Deity as the basis of the transcendent and transeunt Deity in relation to the finite creation, gives a real unity and absoluteness to God. This does not furnish the full foundation for the economical conception of God as taught in the Bible, for that shows a third member in the Deity when it teaches the immanence of God in creation as coming to pass through the Spirit.

The relations of the Spirit in Deity are beyond our grasp. If 1 Cor. 2 : 11 had all the significance which some thinkers suppose, we might conceive the Spirit as the power of intellection, and subordinate to both the Father and Son, yet no more separate from them than the Son is from the Father upon whom they both are dependent for the completeness of their being in the one absolute God, and who in turn complete the being of the Father. Is the Spirit immanent within them as he is in the created world? Is

he the life of God within God? If one wishes to speak of the Trinity as being life, light and love, it may be remembered that so far as this world is concerned the Father is represented in Scripture as the fountain of love and the Spirit as the one who gives life. If one attempts to apply such conceptions to the infinite and uncreated God, he passes beyond the capacity of thought. Man has no language with which to express these supersensible realities, and he has no experience in this realm of being which would enable him to form true conceptions, if he had a suitable language.

Enough is revealed for us to accept the Spirit as the Lord and Giver of life whose right it is to be worshiped and glorified.

The human mind rebels against the acceptance of these limitations to our knowledge of the Holy Spirit. Hence some thinkers go far afield in their speculations. They would prove not only that the Trinity can be justified to the reason, but that its necessity can be derived from the reason without having recourse to Scripture. They would prove that an absolute person must be triune. This may be true. In fact, since the absolute God is triune, it is presumably true that he could not have been different from what he is, and that he is triune by the very necessity of absolute personality. We can accept all this as the truth after we learn the facts, but human reason transcends itself when it attempts to prove what is

the necessary form of the infinite and absolute personality.

It may be that in a future state of existence our finite minds may enter into experiences which will make it possible to gain a more profound and satisfactory knowledge of this great mystery than is possible to attain during this life. For this unveiling we can patiently wait, if this life is filled with a growing sense of the divine fellowship. Also, during this time of waiting any speculation concerning the mystery of the Trinity, which does not interfere with Christian service, is justifiable to the thinker who does not transgress the Scripture, and who will remember that his speculation is a speculation. An illustration of such a speculation, at once ingenious and interesting, and very suggestive, may be found on pages 131-139 of "Popular Lectures on Theological Themes," by Dr. Archibald A. Hodge.

The doctrine has philosophical value and practical value which ought never to be overlooked.[12]

Its philosophical value is that it presents God as an absolute being, transcending the universe and immanent in it, and as a personal Spirit who takes man into fellowship with himself. It answers the question how God can be an absolute unit and with manifold powers produce and sustain the universe; how he may be eternally active although the physical universe might not be in existence.

Its practical value is in making it conceivable to

man that he can enter into the closest personal fellowship with the absolute God. God as an absolute unity crushes the human spirit or so awes it that fellowship and love are impossible. The light and warmth of the divine love have come into human life through the person of the Son, and the Holy Spirit is ever kindling a response so that no child of man need have any tormenting fear to hinder a perfect fellowship of love between God and himself.

STUDY IV

THE HOLY SPIRIT AND CHRISTIAN LIFE AND SERVICE

In the light of the previous discussion it is not too much to say that an intelligent grasp of the relations of the Holy Spirit with man is essential to maturity and symmetry of the Christian life and to effectiveness of Christian service. The most important practical questions concern—

I. The necessity of the Holy Spirit for effective Christian service.

II. The modes in which the Holy Spirit makes Christian service efficient, and the value of these modes.

III. The evidence that the Spirit is present in a human life according to the capacity and needs of the individual.

IV. The conditions which must be fulfilled in order that the Holy Spirit may become operative in a human life according to the needs and capacity of the individual.

CHAPTER I

THE NEED OF THE HOLY SPIRIT FOR EFFECTIVE CHRISTIAN SERVICE

The Christian believer needs to have as a constant element of his religious consciousness, the background of conviction, more or less definite, that the Holy Spirit is a Cosmic Spirit present in all human life, that he is a Redemptive Spirit, active in restoring human life to its normal type and in enabling men to work effectively for this restoration; yet more, he should have the conviction that unless the Spirit's redemptive activity accompanies the Christian worker's efforts all his labors are in vain. These convictions are necessary conditions for both maturity of Christian character and markedly effective spiritual activity. The successful worker is perfectly aware of his entire dependence upon the Holy Spirit.

Whoever would win men into the Christian life, or into the fulness of Christian privilege, must gain the "will to believe." Preaching, whether brilliant, eloquent, or instructive, social qualities ever so winning, learning—in short, everything that a minister may desire and ought to seek, will fail to be an equivalent for the help of the Spirit in gaining the will to believe. If he is present he will make all these

equipments accomplish the results for which they are adapted. The minister, the Sunday-school teacher, the Christian worker of whatever kind, should accept the fact that the work of convincing men of sin, righteousness and judgment is only another phrase for securing the will to believe, and that this work is that of the Holy Spirit, not that of man.

The will not to believe is so constant a factor in the heart of man that in order to overcome it there is needed more power than a human being can put forth. There is somewhere needed the touch of conviction that a speaker's words are words of sincerity and of genuine knowledge. In the stress of a political campaign, the overbearing will of one man carries with it the wills of other men so that they will to vote even though they may not will to believe, yet the latter result is not rare. Thus it may occur with a preacher, but the result is hardly of the best type. What is needed is that the Spirit produce in the mind of the hearer, through the agency employed, a clear perception of the reality and importance of the result toward which the speaker's words tend, and that this perception be followed by so keen a sense of the necessity of acting in accordance with the truth that the hearer will actually put to the test the reality of the truth which his intellect has accepted. The mere words alone of a preacher may be felt to be true, but this does not secure their full acceptance. They are brought home to the conscience of hearers

by the exemplification of the truth in the lives of other persons. This appeal to the conscience is the office of the Holy Spirit. It is thus that he commonly secures that will to believe which has been so persistently withholden.

This convincing operation of the Holy Spirit may be so undervalued by the Christian worker and so neglected that it will not accompany him. He may be so filled with overestimation of the value of the instruments which the Spirit customarily uses that he will become insensible to the need of this power which is essential to his success. Failure is sure to follow.

On the other hand, the securing of conversions is not the only thing for which Christians should labor. When their words and life help each other to secure a higher type of spiritual life, the Spirit is present in them with convincing power. Immediateness of results is not to be the measure of his presence with Christian workers. The faith of missionaries and ministers through even decades of apparently fruitless labor has sometimes been used by the Spirit as most effective means in producing the will to believe.

There is no Christian service worthy the name without the Spirit. Theology, knowledge, teaching, organization, ceremonial worship, words, profession, all these by themselves are inefficient—they are dry bones. The Holy Spirit alone can give them life.

Without his presence man has no qualification for work.

Christ himself did not enter upon his ministry until the gift had come at his baptism. The disciples were not to begin work until he should have come. Then there was a sealing of the Spirit—a setting apart for God's own possession; then came the fulness of the Spirit, excluding weakness and giving power; then was there an anointing of the Spirit, opening the eyes of the understanding, and giving discernment. By all these, the disciples came into "a contact with the inner movements of divine power."

CHAPTER II

THE MODES IN WHICH THE HOLY SPIRIT MAKES CHRISTIAN SERVICE EFFICIENT AND THE VALUE OF THESE MODES

There are three modes in which the Spirit may be present with a Christian, making his service efficient in winning others to a Christlike character.

1. In one phase, the Spirit's presence bestows upon the Christian conscious power for service. This he does by giving him added energy in the performance of special duties, incisive or persuasive utterance, unwonted insight or wisdom for the performance of duty, and, best of all, the gift of prevailing prayer. The reader of the life of President Finney will find illustrations. This is the gift to which men give the name "power," or "enduement of the Spirit."

2. A second phase of the Spirit's presence with a Christian in his service is that of the unconscious power of a fully consecrated life. The thing which the true Christian seeks in his service is effectiveness. He does not weary himself with striving for "effect," but he labors to secure Christlike character in the lives of others. Whether he has consciousness of power, a mastering personality, or receives credit

for great results, his one desire is to yield Jesus Christ that service which is due to the Master. He hopes that this service may be a blessing to other souls. He knows full well that the Spirit may cause his service to be effective, even though he never has any sense of uncommon power, and does not even know of the fruits of his labor. God rarely or never puts his faithful servants to this test. Nevertheless, in this phase of the Spirit's presence, the Christian has no consciousness of special power, and never knows more than a small fraction of the good which he does. The power follows his labor, and thus fulfils the promise of John 16:7-13.

This power comes by indirection, as the result of a man's seeking the sanctifying presence of the Holy Spirit in his soul. In proportion as the sanctifying grace of the Spirit is vigorous in a man's life, in that proportion is the man fitted to be used and to have his service accompanied by this power of which he knows nothing.

Further, this fulness of the sanctifying grace is a most important condition for the reception of the enduement of the Spirit. More and more evident is it that in the providence of God the fruits of the Spirit are an essential condition for gaining the special gifts of the Spirit.

3. A third phase is the efficiency given to the faithful development and use of a man's natural capacities. These are given and maintained by the

Holy Spirit, the Cosmic Spirit, and he may be expected to honor their right use.

A vague impression seems to be common that the gifts and the power of the Spirit are antagonistic to the natural powers of a man. This impression is due partly to ignorance, and partly to the failure to discriminate between the use of one's natural powers relying on self alone, and the equally industrious use of the natural powers in full reliance upon the Holy Spirit for the proper results. In this error it is assumed that a man can be used most easily by the Holy Spirit if he places no dependence upon natural capacities and looks to God to bestow upon him the needed wisdom for action or utterance, at the moment of need. The "power" becomes cant. It is thought to consist in fluent expression of rambling utterance, or in volubility of fluent utterance of religious language. This is called extempore, and the fact that it is uttered with ease is regarded as proof that the Spirit gave the man especial aid in its utterance. The person insults the Spirit of God when he attributes to him any share in the authorship of such utterances. This vague belief in the readiness of the Spirit to seize a man whenever the man will let him, is an excuse for indolent or fitful cultivation of one's natural capacities, and sometimes for their entire neglect.

This delusion is fatal as regards the complete success of a man in his work. It is no honor to the

Spirit of God to seek his special gift of power while neglecting his permanent gift of capacity. Even heathen knew that such a course was unreasonable.[1] A man dishonors the Holy Spirit when he neglects or belittles the cultivation of his mental faculties. The proper cultivation of these is a most reverent mode of seeking the superadded gift of power. The sword is most effective when it has a keen edge, the arrow has furthest flight and most penetrating power when it is polished. It was the servant of Jehovah who had these characteristics (Isa. 49:2).

It is true that Christ told his disciples not to worry beforehand as to what they should say when their persecutors should drag them before heathen tribunals, and he told them also that it would not be they who spoke in those emergencies, but the Holy Spirit. Let no one forget that this was a promise for great emergencies, intended to enable them to accomplish their ordinary duties with the most untroubled exercise of their natural faculties. It is irrational to make a promise for great emergencies the principle of all conduct in life. The promise for an emergency has all the more value if, in the days when there is no emergency, the man shall have used his natural capacities to the fullest extent. The more rich his resources of power, the larger variety of effective utterance is offered for the use of the Spirit at the time of emergency. The man who neglects the full development of natural capacity, the ordinary gift of

God's Spirit, and then offers himself as a candidate for special gifts, insults the Holy Spirit in the very act. There is no greater peril for the untrained Christian worker. In its outcome, it is no more reverent than the attitude of him who denies all special power. In fact this idea that the Spirit stands ready to use any man as an instrument, providing only that he is willing to be used, is destructive of reverence.

These natural powers are the fundamental manifestation of the Holy Spirit in man, and are a basis of all redemptive operations and of the special gifts. There is no antagonism between one phase of the Spirit's presence in man and another. When a man's natural powers are in an abnormal condition by reason of sin, the rectification into a normal condition is in harmony with natural powers, and so each of the various phases of the Spirit's presence with the Christian is harmonious with the others, and is also auxiliary to the others. There is an antagonism between the presence of the Holy Spirit and the self-sufficiency of the defectively sanctified Christian, puffed up with intellectual attainments, social gifts or energetic activity. Likewise, the special presence of the Holy Spirit is antagonistic to the belittling of the ordinary presence of the Spirit as utilized and honored by a full development of man's natural powers.

4. The right attitude toward these various forms of the Spirit's presence.

There is great need of a clear conception of the

attitude which the Christian should maintain toward the different modes in which the Spirit may render his service efficient. Lack of discernment has plunged immature and unthinking believers into grievous errors in every age of the Church, from the days of Paul and the Corinthians to the present time. Good intentions and zeal for God have been no safeguard against the grossest mischiefs. Probably no errors have been more harmful to the lives of believers than the misconceptions respecting the Holy Spirit. These errors have caused spiritual pride and conceit, indolence, fanaticism, and fearful self-deceptions in which the common teachings of morality were set at nought. These errors also caused reaction, so that the truth respecting the Spirit was ignored or denied.

The modes in which the Spirit is present with Christians have been estimated thoughtlessly in proportion to glitter rather than in proportion to their intrinsic excellence. That which should be sought first of all and which is attended by least peril of pride is the sanctifying power of the Holy Spirit, for here the Spirit uses the man when he is most unconscious of being an instrument. The fruitfulness of lives thus sanctified is beyond all estimate. The man is kept in a wise ignorance; he can grow in faith; by loyal obedience to the Spirit's presence with him he can accomplish a work of great magnitude and without observation. Indeed, it is by the great multitude of such lives that the kingdom is chiefly advanced.

That which is to be sought next is the consecrated development of one's ordinary gifts of natural capacity. The fullest cultivation of these is the most reverent mode of seeking extraordinary power. The richest results of this phase of the presence of the Spirit come only in connection with the sanctifying grace of the Spirit. The two fully conjoined give more of the presence of the Spirit in a human life than is commonly known among Christians. They are due to the ordinary laws of grace and nature, and any believer can take advantage of these laws and gain the power which comes from character and ability. This second phase of the Spirit's presence is liable to more temptations than the first. An unregenerate man can cultivate his natural capacities to a high degree as well as the Christian, and do it for selfish ends. The Christian is liable to the temptation to do the same thing, and to use his gifts selfishly. This, of course, means deterioration in spiritual power, culminating in its utter loss.

When the Christian has faithfully sought the other phases of the presence of the Spirit of God in his life of service, he has a right to ask the Spirit of God to make his labor as effective as possible. The gift of power, or of effectiveness, is no substitute for the other gifts. It is simply for the purpose of intensifying their efficiency.

Great perils attend this gift. They are in proportion to the show and glitter of the gift. The first

peril is that of seeking the gift for the sake of its notoriety. There is danger of thinking that nobody has the presence of the Spirit except those who are in the public gaze. This great gift derives a large portion of its efficiency from the support of the great number of Christians who faithfully serve God without the gift of power, and use the other gifts in all fidelity and humility.

A man might well shrink from the gift of power which would take him into publicity with its manifold temptations, but there is one form of the gift of power, and the highest form of all, which every believer may well seek for himself. It is the gift of power in prayer. This is a gift which can be exercised in obscurity, and is least open to the temptation of spiritual pride. The grace of humility is very sure to accompany this gift. It seems as though this gift were commonly bestowed upon humble and obscure women whom the providence of God had excluded from the active duties of Christian life.

Publicity in the exercise of the gift of power opens the way for spiritual pride. He who has learned that this gift of power has been bestowed upon him needs great grace not to fall into the sin of censorious thought and speech. It also has the perils of self-consciousness, of attitudinizing in the Christian service, and of subjectivity. There is danger of forming the habit of looking to one's feelings and impulses for all indications of divine guidance, to the utter neg-

lect of external providence. There is danger of defying all indications of duty, save one's feelings. It is sometimes appalling to hear the confident claims of divine guidance on the part of the immature or narrow-minded Christian whose whole reason is feeling, who grounds his assertion wholly on feeling, and who defies every dictate of the Spirit of God speaking through the sanctified common sense of persons whose lives are full of the fruits of the Spirit.

There is a peril of indolence, the danger of neglecting the preparation for duty and of leaving oneself to the chance of the moment of emergency.

The danger of fanaticism in its various forms and consequences is the great danger which attends the fact that the Holy Spirit does accompany the work of Christians with special impartations of power. This danger comes from ignorance or from one-sided views, and is due to the assumption that the Spirit may give gifts which are wholly independent of his other gifts, whether in the past or in the present. It is presumptuous self-sufficiency to assume that all one's elders have wholly ignored the guidance and teachings of the Spirit, and that now a person is entering into important truths which other Christians have not the grace to recognize. If this belief enters a man's heart and is not accompanied by great searchings of mind lest he be in error, there is abundant reason for all other persons to believe that the spirit of the man is from below and not from above. God sometimes

sends a man forth with a message which is as a fire within his bones, and that man is in the succession of the prophets. It is one and the self-same Spirit who commissions all the prophets, and no man in the succession attempts to abrogate the work of his predecessors. He strives to fulfil the work begun in the past.

The real gift of the Spirit ministers not to fanaticism but to sanity. The ordinary operations of the Spirit develop sound judgment; extraordinary gifts heighten sound judgment, they develop mental poise. The one sane mind in the world's history was that mind which had the Spirit without measure. He was in the succession of the prophets and built on their work. If a person who is in the prophetic succession yields to the temptation to defy the past work of the Spirit, he limits his prophetic usefulness.

Spiritual maturity comes by life, and by life which takes advantage of what previous generations have achieved. How much could a man hope to achieve, how far could he hope to advance in the arts of civilization who on a desert island has nothing with which to work but his two hands? Let no man hope to attain spiritual power without building on the labors of the men of the Spirit from the days of Moses to the present. The Spirit is not the author of chaos. It is wilful blindness to assume that the Spirit has not already placed in the hands of believers the keys to a great magazine of spiritual energy. It is nothing

but downright laziness to refuse to learn the use of these keys. God demands that men shall conform to the laws of spiritual growth and await their own maturity. There is needed a development of a real and symmetrical Christian consciousness even to its mature form of the church consciousness. No individual in whose spiritual life this development comes is open to danger of fanaticism, nor will he undervalue any gift of the Spirit.

CHAPTER III

THE EVIDENCE OF THE PRESENCE OF THE SPIRIT IN A HUMAN LIFE ACCORDING TO THE CAPACITY AND NEEDS OF THE INDIVIDUAL

When a person recognizes any defect in the world, when he is uneasy by reason of any maladjustment of social or civic relations, or because of any abuses in business life, or on account of any wrong-doing anywhere, these are evidences of the presence of the Spirit stirring in his heart. They are not necessarily an evidence of his guidance. The stirrings of the Holy Spirit are far different from what may be called his real presence in the human soul, as Guide and Ruler.

The one evidence of the ruling presence of the Spirit in the disciple is Christlikeness. It is the function of the Spirit to bring each person into direct companionship with Jesus Christ, the true and normal man. The result of this companionship is a progressive transformation into his likeness (2 Cor. 3 : 18).

1. Some operations of the Cosmic Spirit in human life are worthy of attention at this point. There is a normal action of our so-called natural faculties which we perhaps never attain, an ideal toward which we constantly strive.

If we go to an oculist we are told that no perfect eye is ever found. The refraction of light and concentration of light are rarely performed in a perfect manner by the cornea and crystalline lens. Perhaps this is never done perfectly. There are great differences in the susceptibility of the retina to the various shades and tints of color. The ancients seem commonly to have noted but few distinctions of color. The phenomenon of color-blindness may then have been more common than it now is. It is possible that in the future greater sensitiveness to color may be developed. Probably there is no person who has perfect clearness of vision together with distinct perception of outlines and, at the same time, sure recognition of color in fine shades. These deficiencies do not hinder us from holding to a practical standard of perfect or normal vision. The excellence of one's vision is measured by its conformity to this standard which exists in the minds of numberless people who have never even thought that they had a standard. The working of the Cosmic Spirit may be seen both in the physical sense and in the judgment which is passed upon that sense.

The sense of hearing, both as to acuteness and in the delicacy of perception of musical harmony, likewise illustrates the reality of a recognized ideal standard to which nobody attains and to which persons may only hope to approximate.

The same facts are evident in those regions of

capacity which are regarded as more distinctly intellectual—reasoning—and also in conscience and energy of will. In reasoning there are more sources of error than there are in the sense of sight. Precipitancy, imperfect bases of conclusions, prejudices arising from chance associations in life, misconceptions arising from the language used in giving form to a thought, illusions because of imperfect knowledge of the reality in any instance, disabilities which arise from one's limitations of knowledge or capacity, these all operate to prevent one from attaining exact truth. In spite of all these difficulties, some form of the process is recognized as normal, and the mental processes of men are judged by that normal process.

There is a Christian conscience which is recognized as normal. It is never perfectly realized, yet that ideal which is never realized is a constant standard.

A person may show at times a firmness of grasp of principle which is recognized as a normal expression of personal will. He may choose a plan for a course of action, short or long as the need requires. The plan itself, the means devised for carrying it out and the grip of will with which it is carried out, all these show personal qualities to be excellent, or the reverse. The plan may be one desirable to accomplish for the sake of others or for the person himself; the means may be adapted to the end to be accomplished, or only partially adapted; the person may bend all his forces directly to the accomplishment

of the result, he may waste much force in needless efforts, or he may pursue his course with fitful energy. We believe that in Jesus Christ was exemplified perfect wisdom, or a perfect command of self, and we estimate the person according to the nearness with which he approaches the ideal of a perfectly wise course adopted, of perfectly suitable means for carrying out his purpose, and of steady, undeviating, unwasted activity in accomplishing results.

All these qualities are due to the presence of the Cosmic Spirit. We expect to find them in perfect degree in no person beside Jesus Christ, and we estimate the degree in which a person has these tokens of the presence of the Spirit by his likeness to Christ.

2. The human soul is debarred from the normal development due to the Cosmic Spirit directly by the effect which sin produces within the soul and indirectly by the results of sin, as it has affected the body. The Redemptive Spirit brings restorative action which has for its goal complete likeness to Christ. So far as a person gives evidence of this likeness, so far does he prove that the Spirit is present, accomplishing his redemptive work. Christlikeness and the presence of the Spirit are inseparable.

Specific tokens of this Christlikeness are:

i. Faith toward God the Father, Redeemer and Sanctifier.

ii. An evident desire to live without sin, and a struggle for its mastery, with penitence when overtaken by it.

iii. The fruits of the Spirit (Gal. 5 : 22, 23), with which is conjoined an evident desire to make one's life useful to others.

iv. An unselfish character, freedom from self-seeking and self-will.

v. A passion for truth and an unwillingness to sacrifice principle for self.

vi. A passion for righteousness and sympathy with Christ in his work for lost men.

vii. The habitual estimate of life, duty and opportunity from the standpoint of Christ, especially in connection with the community-life of the Church in its work and aims.

viii. Candor.

ix. Sincerity and simplicity of manner, while unctuousness and artificiality of manner cause the presence of the Spirit to be doubted.

x. Growth, else there is no perceptible life.

xi. A richness of comfort whatever the circumstances of life. There is a sense that God pervades one's whole life, making all things, small and great, to minister to one's real needs, sanctifying every kind of joy and unselfish pleasure, whether in life, art, literature, or recreation, and all physical susceptibilities, redeeming them all and transforming them into their proper ministry. While there is no asceticism,

there is no exemption from the principles which are normal to true and holy living. There is the most complete freedom of the higher, the spiritual life, to which the lower, the material life, is subordinated.

3. The presence of the Charismatic Spirit, giving power for service, is to be tested by the same standard of Christlikeness. The fact that a person shows Christlike power to make men see and feel the nature of sin and of righteousness, and to attract men toward righteousness, is unmistakable proof of the presence of this Spirit.

Among the marks of this presence are:

i. Clearness of perception respecting all moral questions or spiritual issues; hence an escape from ignorance and its evils.

ii. Insight into the truths which concern human redemption, which may begin from love to Christ, for love is a great illuminator.

iii. The unmistakable presence of the Holy Spirit in his sanctifying power.

iv. Freedom and hopefulness in Christian service; freedom from the sense of constraint to service, freedom from fear of men or of consequences to self from the service, freedom from anxiety and nervous wear in this service.

v. Skill and wisdom in Christian service, the adoption of the wisest means to secure proper results, and the avoidance of unwise and of inopportune means.

vi. Definiteness of effort.

vii. Devotion in service which cannot but be felt.

CHAPTER IV

WHAT CONDITIONS ARE TO BE FULFILLED IN ORDER THAT THE HOLY SPIRIT MAY BECOME OPERATIVE IN A HUMAN LIFE ACCORDING TO THE MEASURE OF THE CAPACITY AND THE NEEDS OF THAT INDIVIDUAL?

Obedient receptivity, *i. e.*, receiving and following the methods of the Holy Spirit as the law of human activity.

1. A person must obey the laws of the Cosmic Spirit. No man expects to see external objects with his eyes closed, or to see clearly without light, or if he has defective eyes, to have satisfactory vision without artificial aids. These are among the laws of the Cosmic Spirit.

No man may hope to gain any knowledge save by the appropriate processes. He must apply the principles of deductive logic to the learning of geometry, and those of induction to physical science. Should he reverse the methods he cannot but fail in both modes of seeking knowledge. He must accept the principles of logic as the Spirit's laws for the gaining of knowledge. When a man studies psychology in order to learn the ways of the Spirit, he is following a truly scientific method, and is on the way to the

solution of many a philosophical question. He who accepts this principle is developing his natural capacities in the normal way, and will be likely to develop them to the full range of his powers.

2. He must obey the laws of the Redemptive Spirit. Regeneration comes when one accepts his renewing power. The refusal to accept the renewing agency of the Spirit is the sole prevention of this work of the Spirit. The slightest readiness to permit his operation in the heart is sure to be followed by his action. He will always enter the heart that does not reject him, and never fails to fill as large a place as he is allowed to do.

The principle holds good of his sanctifying agency. Just as a person must seek to learn the methods of the Cosmic Spirit in order to develop his natural capacities, so he must learn the methods of the Sanctifying Spirit. There are several conditions.

(1) Prayer. The Holy Spirit in sanctification maintains a fellowship between Christ and the believer, so that the soul can know Christ well enough to become Christlike. It is one law of the Spirit that prayer is essential to the maintenance and development of this fellowship. The power to receive illumination from God requires such a fellowship with God as will enable us to understand his heart. Communication between two persons is absolutely essential for fellowship between them. Without prayer there is no fellowship between God and man.

(2) The establishment of the habit of harboring no sin recognized to be sin. The Holy Spirit will not abide with the disobedient heart. He is grieved and by his own law he cannot be present except when he has the leadership of the heart. If a man would progress in sanctification, he must live in no known sin, must cling to nothing believed, or even feared, to be contrary to God's will. In fact, where there is any doubt, the doubtful thing cannot be held without detriment to one's progress in the divine life.

(3) The establishment of the habit of prompt performance of every duty seen to be duty, and this in its own proper time.

(4) The establishment of the habit of viewing one's life and all its concerns from the standpoint of God's redemptive kingdom. This includes the habit of estimating all conduct by the mind of Christ. It therefore necessitates the constant seeking of the mind of Christ by the illumination of the Spirit. This illumination is to be gained by:

i. Cultivation of the belief that the Spirit is ready to give guidance if he is permitted to do so; therefore, he is to be sought, not as if he were remote; rather he is to be regarded as waiting to give what is needed.

ii. Cultivation of the conviction that the soul is so constituted that it will rest in the truth and live by the truth, and can find rest and life in no other way.

iii. Prayer. No man need hope to learn the mind of the Spirit who does not constantly pray in order to

learn, pray that his own spiritual perceptions may become sensitive to the indications of the mind of God, pray that in particular emergencies his mind may become clear-sighted.

iv. Positive study of the mind of Christ or of the Spirit. The assistance of the Spirit is never intended to supersede one's own efforts. Just as it is necessary to study the operations of the Cosmic Spirit, so it is necessary to study the ways of the Redemptive Spirit. Prayer is no substitute for study, but it prepares for study by bringing persons into a closer relationship with God.

The sources of study are conscience, the written word of God, the dealings of God with his people, the thought of his truest followers. It may be that the experience and knowledge of others, even public opinion, one's own moods, talents, instincts or tastes may be means used by the Spirit for instruction. The Spirit cannot contradict himself; no illumination coming from the Spirit will contradict what he teaches through reason in its full breadth, through radical moral convictions, or the clear teaching of the Bible.

v. In order to receive the illumination of the Spirit one must hold every avenue of his nature open for the entrance of the divine grace.

Candor must be cultivated. Lack of candor, unwillingness to believe, or to accept something different from what was anticipated or preferred, these violate the methods of the Spirit, and close the eyes of

the man's understanding. We are to be ready to accept as truth, or as a duty, what we have not desired, or have preferred not to accept. In short, we are to be divested of every form of self-will, for this prevents clear sight.

One must watch so as not to mistake the presence of the Spirit, so as to recognize it and mistake nothing else for it. It must be remembered that he is present in every effort to repel the allurement of sinful delight, to overcome anger or any other passion.

vi. All things that may grieve the Spirit must be repelled. These are all contrary to the laws of grace, they are hostile to the life of redemption. Things that grieve the Spirit include:

Precipitancy of temper, which prevents us from waiting for the clear indication of the mind of the Spirit.

Clinging to what ought to be forsaken.

Dwelling upon the details of sin with pleasure, thinking how pleasant such and such actions would be if they were not wrong; this blunts the delicacy of spiritual perception. Purity of heart is necessary in order to see God.

Insincerity and artificiality.

Bitterness toward others, an unforgiving spirit.

Pride which prevents us from accepting guidance through some particular agency. "Since all alike are promised gifts of the Spirit, we must all be willing to learn from one another."

Distrust of God's wisdom or goodness; in short, anything whatsoever which mars the closeness of the fellowship between God and man.

(5) Why do men seek guidance and not receive it?

They may lack sincerity.

They may not comply with the conditions of receiving guidance.

They may refuse to heed the indications which are given.

They may not hold themselves in patience until it comes.

The man who seeks guidance and sees no indication that he has it may well supplicate for sanctifying grace that his soul may be brought into harmony with God sufficiently for him to have the beginnings of spiritual discernment.[2]

3. The laws of the Charismatic Spirit must be learned and obeyed.

The gift of the Holy Spirit, as it is often termed, means any especial efficiency granted to a Christian worker. It is God's gift added to the grace of forgiveness, reconciliation and the sanctifying work of the Holy Spirit; it enables a man to do more wisely and effectively the Christian work which lies before him, and also to live his life more fully in accord with God's will, and to develop in Christlike character more rapidly.

Like the previous gifts this is obtained by obedi-

ence, by conformity to the mind of the Spirit so far as known, so far as a man is able to ascertain his mind. The chief conditions of the attainment of this gift are:

(1) The diligent seeking for a life conformed to the mind of Christ. This conformity is the charism of a holy life. No better gift of the Spirit exists. Probably none is more convincing. Therefore the conditions of the growth of Christian life are the conditions of the attainment of this gift, the gift of being Christlike, the gift of showing others what it is to be Christlike. The lack of attraction toward this gift lies in the fact that its results are rarely immediate or conspicuous.

(2) Single-hearted seeking of the welfare of the redemptive kingdom of God. There is a great deal of seeking for "power" from the Spirit which does not differ morally from the seeking by Simon Magus, or the seeking of political power by the selfish politician. It is sought in order that the seeker may minister to his own pride, self-sufficiency, or conspicuous position among Christian workers. Men are apt to be attracted more by the preeminence which is accorded to the possessor of the showy gift of persuasive speech than they are by the real value of the gift. There is unquestionably a great deal of cant respecting "power," and every young Christian worker should carefully guard himself from it, by keeping within the bounds of absolute sincerity. He

must not allow himself to repeat the sayings of others as the expression of his own thoughts and feelings, unless they are really his own. He should not say things merely because he thinks he ought to say them, or because it is the fashion to say them.

(3) Enthusiasm for the work of Christ. This is something which cannot be forced, and ought never to be simulated. All direct attempts to attain an enthusiastic temper develop artificiality and cant. The enthusiasm which is a condition of especial power comes only as a natural growth. The one thing which will develop Christian enthusiasm is a single-hearted devotion to the will of Christ. This is a matter of choice. Enthusiasm cannot but spring up in a life wholly devoted to the mind of Jesus Christ. Its expression will be governed by the temperament of the individual. Some are restrained in its expression, others are demonstrative. Every man must be natural in the expression of the enthusiasm which he has, neither forcing the expression nor repressing it. When natural, enthusiasm is a mighty vehicle of power. It imparts a vivid sense of the reality of a man's faith, and of its substantial basis.

It is conditioned in part by an unquestioning faith in the adequacy of the Holy Spirit for all needs. Defective faith—doubt—is the reason why many fail of this gift. The believer should look for the presence of the Holy Spirit in his whole life, treating nothing in it as outside the quickening power of the Spirit;

then with single-hearted enthusiasm he can carry on his life-work with the sense of its supreme importance.

(4) Loyalty to the Triune God, and to his revealed Word. In the work of the redemptive kingdom it is a condition of the highest power that the Christian always treat Jesus Christ as the Son of God, the Redeemer of the world and the Sovereign of the redemptive kingdom. He must always treat the Holy Spirit as the representative of the King, Jesus Christ, and rely upon him for all effectiveness in service.[3] He must treat the Holy Spirit as one without whose presence he can have no hope of success. The Bible, as the record of God's redemptive revelation, must have due honor, for it contains the commission of the Christian, it is the source of his best knowledge of his own heart, it is the standard to which his teaching must conform, it contains the principles by which he must govern his own life. No man who fails in reverence toward God, or toward the Word of God, has any right to hope for the gift of power, or even to ask for it.

4. Why do men who may reasonably be thought to be used by the Holy Spirit in Christian work disagree with each other, and even quarrel?

The answer is that these disagreements arise from the imperfections of men, *i. e.*, from their lack of Christlikeness. It is a common error for men to assume that because God has blessed a man by giving

him conspicuous effectiveness in Christian service, the man is thereby made incapable of mistake, fault, or sin in any direction. The Spirit was given to Jesus not by measure, but never has he been given in such fulness to any believer in Jesus. The conditions which one must seek to fulfil, in order to be fit to receive the gift of the Spirit, seem to insure perfection. It is an erroneous assumption that when God does impart his gift he thereby testifies that the Christian has fulfilled all conditions. The gift of power is a free grace as much as salvation. The conditions on which the Holy Spirit imparts his gifts are a means of grace in order to guard the Christian against the misuse of the gift.

Nothing is more certain than that God treats men wholly according to his free grace, not according to their exact character (Ps. 66: 18–20). Thus he must use men who are imperfect instruments, at best, for the accomplishment of his holy purposes. This is certain, that the more closely a man approaches to the fulfilment of the conditions which are the laws of the Spirit, the greater power is bestowed upon him.

Another reason why good men disagree is that being finite no man can see the whole truth. Each person must view the truth from the point which he occupies, hence all cannot see it alike. A man may have the grace to believe that what another sees may really be the truth and that what he himself sees is truth, although how the two agree is more

than he can understand. Not all men are willing to have this grace. The imperfect sanctification of men often prevents them from yielding to others the same liberty which they claim for themselves. It is as much an obligation to allow others unfettered action in seeking and following the Spirit, as it is for one to seek the Spirit for himself. Provided a man shows in his life that he is genuinely in earnest in seeking truth, and that he is really attempting to fulfil the conditions on which the Spirit gives guidance, it is the duty of all others to treat him with all Christian charity and sympathy.

5. Why do men seek for power and fail to receive it?

(1) God puts himself under no obligation to bestow specific gifts of power at the desire of the Christian. The Spirit is governed by his own will in the allotment of his gifts. If the man asks for the gift of persuasive speech, while the Spirit is offering him the gift of prevailing prayer, the man may think that his desire is denied him; but the trouble is that he is lacking in spiritual discernment and very possibly he is self-willed and wanting in the grace of humility.

(2) Men fail of power because self-seeking is too much mingled with their prayer (James 4: 3). Their longing is that they themselves have and handle power, rather than that they be used according to the wisdom of the Spirit for a redemptive purpose.

(3) Men may close their natures against the reception of the gift they desire by unwillingness to

accept all its responsibilities. They may indulge a secret unwillingness to conform to some one or more of the conditions on which the Spirit may be sought, and consequently they are not really willing instruments. They may even be refusing to perform some plainly known duty.

(4) The failure to receive power may be merely temporary. If the Spirit has moved a man to long with all energy to perform some service in the kingdom, it is doubtless the fact that the Spirit is preparing the man for some service. It may be that the realization is delayed in order to give the man's longing desire time to perform its preparatory mission. It often is the case that the long-deferred fulfilment of desire is the one thing needed to fit a person to perform service. There may be immaturity of character, there may be lack of spiritual tact for work, or lack of patience, or spiritual discernment may be too slight, conscience may be too insufficiently susceptible, or faith too wavering.

The person who would be greatly useful needs much training, but if he holds himself loyal to his highest desire, he will surely be used in some way. It may seem to him that the door is closed; it may be that the door is small and humbling, it may seem to enter only into a narrow and tortuous passage, but if he will only enter and press forward in loyal faith, he will find it opening at last into a field of usefulness wonderful enough to content any faithful soul.

APPENDIX

NOTE 1, page xii.

The following is a list of the larger number of the books or discussions on the subject of the Holy Spirit published during the last hundred years which have come within the reach of the writer. If any reader who knows of others would send title, name of author, date and place of publication, he would confer a favor on the writer.

Biblical, historical and *doctrinal:* Smeaton, Doctrine of the Holy Spirit, Edinburgh, 1882. Quite helpful.

Biblical and *historical:* Kahnis, Die Lehre vom heiligen Geiste, 1847. Redford, Vox Dei, Cincinnati, 1889.

Biblical and *doctrinal:* Lechler, Die biblische Lehre vom heiligen Geiste, Gütersloh, 1899. Very suggestive.

Biblical: Swete's article *Holy Spirit* in Hastings' Dictionary of the Bible. Cremer, article *Geist* in Protestantische Real Encyclopädie, Ausg. 3, also article πνεῦμα in the Biblico-Theological Lexicon of the New Testament.

Old Testament: Kleinert, zur alttestamentlichen Lehre vom Geiste Gottes, Jahrbücher für deutsche Theologie, vol. xii, pp. lff. I know of no other discussion of this particular subject of so great value. Lotz, Geschichte und Offenbarung im alten Testament, pp. 159-220. Giesebrecht, Berufsbegabung der A. T. Prophetie, 123-159, 1897. König, Der Offenbarungsbegriff des A. Testaments, vol. i, §§ 11-13, Leipzig, 1882. Nordell in Old Testament Student, vol. iv, 433 ff. Warfield in Pres. and Ref. Rev., 1895, 665 ff. A. B. Davidson in Expository Times, vol. xi, 21 ff. See also the Old Testament Theologies of Oehler, Schultz, Dillmann and Riehm.

New Testament: Gloel, Der heilige Geist in der Heilsverkündigung des Paulus, Halle, 1888. Gunkel, Die Wirkungen des heiligen Geistes, Göttingen, 1888, criticises the previously mentioned treatise of Gloel. A new edition is announced. Adamson, The Spirit of Power, republished, Edinburgh, 1897, from two articles in vol. vii of Expository Times, pp. 440 ff, 487 ff. See also the New Testament Theologies of Weiss, Beyschlag, Schmid, Stevens, Nösgen (Geschichte der Neutestamentlichen Offenbarung). Stevens, Johannine Theology, pp. 189 ff. Bruce, St. Paul's Conception of Christianity, pp. 242 ff., Edinburgh, 1894.

Historical: Nösgen, Geschichte der Lehre vom heiligen Geiste, Gütersloh, 1899. Good so far as it goes. It would have been greatly improved if it had taken account of the great current of

thought on this subject among English speaking peoples since the year 1600. Burton, Testimony of the Ante-Nicene Fathers to the Doctrine of the Trinity and of the Divinity of the Holy Spirit, Oxford, 1831. Swete, History of the Doctrine of the Procession of the Holy Spirit, Cambridge, England, 1876. Baur, Lehre von der Dreieinigkeit, 3 vols., Tübingen, 1841-43. Klaiber, Die Lehre der altprotestantischen Dogmatiker von dem Testimonium Spiritus Sancti, und ihre dogmatische Bedeutung, Jahrbücher fur deutsche Theologie, vol. ii, 1-54. Simon, Doctrine of Testimonium Spiritus Sancti Internum of the Reformers, Bibliotheca Sacra, 1891, pp. 27 ff, 369 ff. See also the histories of the Christian Church, and of Christian Doctrine or Dogma.

Doctrinal: Buchanan, On the Holy Spirit, Edinburgh, republished in New York, 1847. Candlish, The Work of the Holy Spirit, Edinburgh. Faber, The Ordinary Operations of the Holy Spirit, New York, 1814. Jenkyn, The Union of the Holy Spirit and the Church, London, republished in Boston, 1846. Kölling, Pneumatologie, Gütersloh, 1894. Manning, Temporal Mission of the Holy Ghost, New York, 1866. Stackpole, The Evidence of Salvation, New York, 1894. Stowell, The Work of the Spirit, London, 1849. Walker, The Doctrine of the Holy Spirit, Chicago, 1874. Schaff, Die Sünde wider den heiligen Geist, Halle, 1841. Moberly, The Administration of the Holy Spirit, the Bampton Lectures for 1868. See the Bampton Lectures for 1815, 1818, 1837, 1846, and 1847. Julius Müller, Das Verhältniss zwischen der Wirksamkeit des heiligen Geistes und dem Gnadenmittel des göttlichen Wortes in his Dogmatischen Abhandlungen, 1870, and in Studien und Kritiken, 1856. See also the discussions of the person of the Holy Spirit and of his work in the systems of theology.

Practical: Arthur, The Tongue of Fire, New York, 1856, often reprinted. Brown, The Divine Indwelling, N. Y., Chicago, and Toronto. Cumming, Through the Eternal Spirit, Stirling and London. Clark, The Offices of the Holy Spirit, London. Dixon (and others), The Person and Ministry of the Holy Spirit, also The Holy Spirit in Life and Service. Evans, Spirit of Holiness, New York. Gordon, The Ministry of the Spirit, Philadelphia, 1895. Hare, Mission of the Comforter, 1846, often republished. Moule, Veni Creator, London, 1890. Moody, Secret Power, Chicago, 1881. Parker, The Paraclete, London, 1874. Robson, The Holy Spirit the Paraclete, Edinburgh and London, 1894. Smith, The Baptism in Fire, Boston, 1883. Selby, The Holy Spirit and Christian Privilege, London, 1894. Tophel, The Work of the Holy Spirit in Man, Edinburgh, 1882. Wilberforce, University Sermons, third series, 1871. Webb, Presence and Office of the Holy Spirit, London, 1893.

NOTES ON STUDY I

NOTE 1, page 8.

On the subject of holiness see Cremer, Biblico-Theological Lexicon of the New Testament Greek, article ἅγιος (Crèmer is of the highest value in the study of any Biblical concept). Dillmann, Alttestamentliche Theologie, pp. 252-258. Hastings' Dictionary of the Bible, Art. *Holiness*, the Old Testament portion of which falls short of justice to the facts presented by Cremer and Dillmann. See Encyclopædia Biblica, article *Clean*.

NOTE 2, page 9.

Hast. Dict. Bib. ii, 395.

NOTE 3, page 11.

Dillmann, A. T. Theologie, 257. See also Kirkpatrick, Doctrine of the Prophets, 174 f.

NOTE 4, page 12.

Hast. Dict. Bib. ii, 401.

NOTE 5, page 19.

Sanders and Kent, Messages of the Earlier Prophets, 160.

NOTE 6, page 22.

Kleinert, Jahrb. f. deutsche Theologie, xii, 22.

NOTE 7, page 29.

Swete's sketch of the New Testament development of thought is a very fine presentation of the facts, the best of which I know. Hast. Dict. Bib. ii, 405 ff.

NOTE 8, page 32.

These passages contain two expressions which are peculiar to Luke, πνεύματος ἁγίου πλησθῆναι and πλήρης πνεύματος ἁγίου. These phrases are discussed in Expository Times, vii, 440 ff, 487 ff, with the conclusion that the former expression denotes the accession of power given to disciples who were in an emergency, had faith in Christ and felt the need of his present power to enable them to give suitable and adequate testimony concerning him. The power came giving enthusiasm, energy and enlightenment, thus capacitating them for effective utterance. The latter phrase denotes the same enlightenment and enthusiasm in a steady flood. See also McGiffert, Apostolic Age, 71 ff.

NOTE 9, page 33.

Edwards on 1 Cor. xii, 2. T. C. Edwards, London, 1885. See also Meyer on 1 Cor. xii.

NOTE 10, page 39.

Bruce in Expositor, series iv, vol. ix, 81 f; also in his St. Paul's Conception of Christianity, 247.

NOTE 11, page 44.

"God who raised up Christ by His Spirit on the completion of His work, will also by the same Spirit bring life again to the mortal bodies of those who are Christ's. That Spirit ever 'dwelleth in us,' and the body which He makes His residence cannot have death as the end of all its story. The inhabitation of the Spirit of life which makes the body a holy thing, works in the body to life." Salmond, Christian Doctrine of Immortality, 554 f.

NOTE 12, page 53.

New Testament Theology, ii, 89; Expository Times, vi, 214.

NOTE 13, page 54.

Swete gives a fine summary of the teachings of the Old and New Testaments respecting the Spirit of God at the close of his article in Hast. Dict. Bib., ii, 410 f.

NOTES ON STUDY II

NOTE 1, page 60.

"The doctrine of the Holy Trinity is really an extension, a natural if not necessary consequence, of the doctrine of the Incarnation. As soon as it came to be clearly realized that the Son of God had walked the earth as an individual man among men, it was inevitable that there should be recognized a distinction, and such a distinction as in human language could only be described as 'personal' in the Godhead. But if there was a twofold distinction, then it was wholly in accordance with the body of ideas derived from the Old Testament to say also a threefold distinction." Sanday, Commentary on Romans, 200.

NOTE 2, page 60.

For the history of this discussion see Smeaton, Nösgen, also Harnack, History of Dogma (Transl.) iv, 108 ff. The most important sources are Athanasius, Epp. ad Serapionem; Basil, de Spiritu Sancto, and Epistolæ 8, 105, 113, 125, 159, 226, 236; Gregory of Nyssa, de Spiritu Sancto, de Trinitate and contra Eunomium; Greg-

ory Nazianzen, Orationes theologicae quinque and Oratio in Pentacosten; Cyril of Jerusalem, Homiliae xvi et xvii. See also Epiphanius, Ancoratus 121-125, or cxvii–cxx.

NOTE 3, page 63.

Basil, de Spiritu Sancto, chap. 29; often in allusions to the baptismal formula.

NOTE 4, page 64.

Möller, Church History (Transl.) ii, 129; Harnack, iv, 129 ff; Swete, History of the Doctrine of the Procession of the Holy Spirit, Cambridge, 1876; Nösgen, Buch I, Kapp. 3 and 4.

NOTE 5, page 67.

Swete, *ibid.*, 201, Note.

NOTE 6, page 68.

History of Protestant Theology (Transl.) i, 19.

NOTE 7, page 69.

Ibid., i, 25.

NOTE 8, page 69.

Ibid., i, 25.

NOTE 9, page 70.

Ibid., i, 62; Ullmann, Reformers before the Reformation, vol. ii.

NOTE 10, page 72.

Dorner, History of Protestant Theology, i, 122-281; Köstlin, The Theology of Luther. Luther on Galatians, esp. chaps. 3 and 4. Otto, Die Anschauung vom heiligen Geiste bei Luther, Göttingen, 1898. A discussion of the teaching of Luther concerning the relation of the Spirit and the Word to the new life. Luther's psychology was deficient, but Otto does him much less than justice.

NOTE 11, page 74.

Institutes of the Christian Religion. First edition published in 1536, the last edition issued by Calvin was dated 1559. This work possibly was reckoned with by the Council of Trent.

NOTE 12, page 74.

Quoted by Hagenbach, History of Doctrine, section 262.

NOTE 13, page 74.

Institutes, Book i, chap. 13, sect. 17; Gregory Nazianzen, Oration on Holy Baptism, sect. xli.

NOTE 14, page 75.

Institutes, Book iii, chap. 1, sect. 1.

NOTE 15, page 75.

Institutes, Book iii, chap. 2, sect. 3.

NOTE 16, page 75.

Institutes, Book iii, chap. 2, sect. 7.

NOTE 17, page 76.

Institutes, Book iii, chap. 2, sect. 36.

NOTE 18, page 77.

Institutes, Book i, chaps. 7 and 8.

NOTE 19, page 80.

Schaff, Creeds of Christendom, vol. iii.

NOTE 20, page 82.

Ibid., pp. 93 ff.

NOTE 21, page 84.

Jahrbücher für Deutsche Theologie, ii, 1-54. Bibliotheca Sacra, 1891, pp. 27 ff and 369 ff.

NOTE 22, page 85.

Born 1648, died 1713. Examen theologicum acroamaticum universam theologiam theticopolemicam complectens, 1680. Third edition 1722, here quoted. Prolegomenon iii, de Sacra Scriptura, questiones 31, 32. The passage here given is partially cited in the two reviews named in note 21, and in one place they concur in incorrect citation.

NOTE 23, page 91.

Dorner, History of Protestant Theology, i, 131.

NOTE 24, page 91.

Kurtz, Church History, section 124-4. Möller, History of the Christian Church, iii, 36 f, 61-70.

NOTE 25, page 93.

Πλήρωμα τὸ Πνευματικόν, or a Being Filled with the Holy Spirit, 1670. Republished by James Nichol, Edinburgh, 1867.

NOTE 26, page 96.

Concerning the Holy Spirit. This is the most comprehensive work on the subject ever published. His great folio volume entitled, "A Discourse concerning the Holy Spirit," was published in 1674. It was but a portion of the work projected by the author. It

was continued by additions published in 1677, 1678, 1682, and, after his death, in 1693. All these parts combined together did not complete the original design. Dr. Owen's purpose was evidently to correct errors on the part of Socinians, Quakers, and Roman Catholics. The correction of these three classes of errors would perforce compel a symmetrical development of positive doctrine.

NOTE 27, page 97.

Born 1615, died 1691. His voluminous Practical Works are published in an edition of twenty-three volumes.

NOTE 28, page 98.

Born 1630, died 1705. Living Temple, Part ii, chap. 9.

NOTE 29, page 99.

John Hunt, History of Religious Thought in England, iii, 397.

NOTE 30, page 100.

Practical Works, xx, 49 f. See also pp. 136 f, 146 f, and xxi, 219-239; ix, 53-59.

NOTE 31, page 101.

Πλήρωμα τὸ Πνευματικὸν, p. 449.

NOTE 32, page 102.

Fifth head of doctrine, articles ix, x.

ix. "Of this preservation of the elect to salvation, and of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the Church, and that they experience forgiveness of sins, and will at last inherit eternal life.

x. "This assurance, however, is not produced by any peculiar revelation contrary to, or independent of, the Word of God, but springs from faith in God's promises, which he has most abundantly revealed in his Word for our comfort; from the testimony of the Holy Spirit witnessing with our spirit, that we are children and heirs of God (Rom. 8: 16); and, lastly, from the serious and holy desire to preserve a good conscience, and to perform good works. And if the elect of God were deprived of this solid comfort, that they shall finally obtain the victory, and of this infallible pledge or earnest of eternal glory, they would be of all men most miserable." Schaff, Creeds of Christendom, iii, 594.

NOTE 33, page 102.

Chapter xviii. "I. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal pre-

sumptions of being in the favor of God and estate of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

"II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

"III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance, so far is it from inclining men to looseness.

"IV. True believers may have the assurance of their salvation divers way shaken, diminished and intermitted, as, by negligence in preserving of it; by falling into some special sin which woundeth the conscience, and grieveth the Spirit; by some sudden and vehement temptation, by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light; yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which in the meantime, they are supported from utter despair." Schaff, Creeds of Christendom, iii, 637 ff.

NOTE 34, page 102.

"Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in a state of grace, and shall persevere therein unto salvation."

NOTE 35, page 103.

Wesley's Works, v. 166, in a sermon entitled Circumcision of the Spirit.

NOTE 36, page 103.

Life of Wesley, i, 180.

NOTE 37, page 104.

Wesley's Works, v, 92 ff, sermon on Rom. 8: 16. After referring to 1 John 2:3, 5, 29; 3: 14, 18, 24; 4: 13, as naming the marks of the children of God he says (p. 94 ff).

"V. But how does it appear that we have these marks? This is a question which still remains. How does it appear, that we do love God and our neighbor? And that we keep the commandments? Observe, that the meaning of the question is, How does it appear to *ourselves* (not to *others*)? I would ask him then that proposes this question, How does it appear to you, that you are alive? And that you are now in ease, and not in pain? Are you not immediately conscious of it? By the same immediate consciousness you will know, if your soul is alive to God; if you are saved from the pain of proud wrath, and have the ease of a meek and quiet spirit. By the same means you cannot but perceive, if you love, rejoice and delight in God. By the same, you must be directly assured, if you love your neighbor as yourself; if you are kindly affectioned to all mankind, and full of gentleness and long suffering. And with regard to the outward mark of the children of God, which is, according to St. John, the keeping his commandments, you undoubtedly know in your own breast, if, by the grace of God, it belongs to you. Your conscience informs you, from day to day, if you do not take the name of God within your lips, unless with seriousness and devotion, with reverence and godly fear; if you remember the Sabbath day to keep it holy; if you honor your father and mother; if you do to all as you would they should do unto you; if you possess your body in sanctification and honor; and if whether you eat or drink, you are temperate therein, and do all to the glory of God.

"VI. Now this is properly the 'testimony of our own spirit;' even the testimony of our own conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is a consciousness of our having received, in and by the Spirit of Adoption, the tempers mentioned in the word of God, as belonging to his adopted children; even, a loving heart toward God, and toward all mankind, hanging, with childlike confidence, on God our Father, desiring nothing but him, casting all our care upon him, and embracing every child of man, with earnest, tender affection; so as to be ready to lay down our life for our brother, as Christ laid down his life for us; a consciousness, that we are inwardly conformed, by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight.

"VII. But what is that testimony of God's Spirit, which is superadded to and conjoined with this? How does he 'bear witness with our spirit that we are the children of God'? It is hard to find words in the language of men to explain 'the deep things of God.' Indeed,

there are none that will adequately express, what the children of God experience. But perhaps one might say (desiring any who are taught of God, to correct, to soften, or strengthen the expression), the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly 'witnesses to my spirit, that I am a child of God'; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.

"VIII. That this 'testimony of the Spirit of God' must needs, in the very nature of things, be antecedent to the 'testimony of our own spirit,' may appear from this single consideration. We must be holy of heart, and holy in life, before we can be conscious that we are so; before we can have 'the testimony of our spirit' that we are inwardly and outwardly holy. But we must love God before we can be holy at all; this being the root of all holiness. Now we cannot love God, till we know that he loves us. 'We love him, because he first loved us.' And we cannot know his pardoning love to us, till his Spirit witnesses it to our spirit. Since, therefore, this 'testimony of his Spirit' must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or, the 'testimony of our spirit' concerning them.

"IX. Then, and not till then, when the Spirit of God beareth that witness to our spirit, 'God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee from thy sins in his blood'; 'we love God because he first loved us,' and for his sake we *love our brother also.* And of this we cannot but be conscious to ourselves; we 'know the things that are freely given to us of God.' We know that we love God and keep his commandments. And 'hereby also we know that we are of God.' This is that testimony of our own spirit; which, so long as we continue to love God and keep his commandments, continues joined with the testimony of God's Spirit, 'that we are the children of God.' . . . . . .

"XII. The *manner* how the divine testimony is manifested to the heart, I do not take upon me to explain. Such knowledge is too wonderful and excellent for me; I cannot attain unto it. The wind bloweth: and I hear the sound thereof. But I cannot tell 'how it cometh, or whither it goeth.' As no one knoweth the things of a man, save the spirit of a man that is in him; so the *manner* of the things of God knoweth no one, save the Spirit of God."

NOTE 38, page 104.

Ibid., page 110.

NOTE 39, page 104.

Treatise on the Religious Affections. 1746. Edward's Works, four volume edition, vol. iii, 87 ff; ten volume edition, vol. v, 122 ff.

NOTE 40, page 108.

Christian scholarship at the present time accords with Wesley "Two voices are distinctly heard; one we know to be that of the Holy Spirit; the other is the voice of our own consciousness." Sanday, Romans, p. 201 f. To the same effect Weiss, New Testament Theology (Transl.), i, 477. So apparently Beyschlag, New Testament Theology, ii, 201 ff. Dorner, System of Christian Theology, iv, 197, 231. On page 71 Dorner criticises Ritschl for saying that "the testimony of the Holy Spirit is a piece of mediæval piety," by calling attention to the fact that "the very characteristic of mediæval piety is a denial of the divine assurance of salvation in the heart of the Christian."

NOTE 41, page 110.

Christliche Glaube (Ed. 1), sect. 190 as given in American Biblical Repository, 1835, April and July. Translation and discussion by Moses Stuart of an essay published in Theologische Zeitschrift, 1822. See, also, Schleiermacher, Christliche Glaube, sects. 170-172.

NOTE 42, page 110.

Dorner, System of Christian Doctrine, i, 401. Julius Müller, "The Athanasian doctrine is essentially right and scriptural." American Presbyterian and Theological Review, 1865, p. 350.

NOTE 43, page 111.

"Der Geist Gottes ist die Erkenntniss, welche Gott von sich selbst, als von seinem Selbstzweck hat. Heiliger Geist bezeichnet im Neuen Testament den Geist Gottes, sofern er der Grund der Gotteserkenntniss und des specifischen religiös-sittlichen Lebens in der christlichen Gemeinde ist (S. 260). Da dieselbe ihre bewusste Bestimmung in der Verwirklichung des Reiches Gottes als des göttlichen Selbstzweckes hat, so ist es folgerecht, dass die practische Erkenntniss Gottes in der von Gott abhängigen Gemeinde identisch ist mit der Erkenntniss, welche Gott von sich selbst hat, ebenso wie die Liebe Gottes darin vollendet ist, dass in der Gemeinde die Liebe gegen die Brüder geübt wird." Ritschl, Christliche Lehre von der Rechtfertigung und Versöhnung, iii, 444. Ed. 4, 1895.

See, also, Garvie, The Ritschlian Theology, p. 337 ff, where he translates a series of citations from Ritschl's work cited above, pp. 566, 567, 570, 571, 572, 573, "into the following propositions: (1) The Spirit of God is God's knowledge of Himself. (2) As God is fully revealed in Christ, the Christian community shares God's knowledge of Himself, even His Spirit. (3) This Spirit is in the Christian community not only as *knowledge*, but also as the *motive* of action directed to the realization of the kingdom of God; or, putting it in another form, the *will* as well as the *mind* of God is in the community. (4) The individual Christian participates in this *knowledge*, and experiences this *motive*, that is, possesses the Spirit who belongs to the

community. (5) But this possession is his only in the community, and cannot be claimed by him apart from it. (6) The process by which the individual becomes a member of the community, and so claims for himself its knowledge and its motive, is hidden from us. The last proposition is of special importance as it is a distinct recognition of the fact that there is more in the individual religious experience than has been stated in the preceding propositions."

The most important passage for our information which is cited from Ritschl by Garvie, p. 338 f, is as follows: "The Spirit of God, or the Holy Spirit, who in reference to God Himself is the knowledge which God has of Himself, is at the same time an attribute of the Christian community, because the same in accordance with the completed revelation of God through Christ has that knowledge of God and His counsel toward men in the world which corresponds with God's self-knowledge. As the power of the common exhaustive knowledge of God belonging to believers in Christ, the Holy Spirit is at the same time the motive of the life of all Christians, which as such is necessarily directed to the common aim of the kingdom of God (1 Cor. 2: 10–12; Rom. 8: 2–4; Gal. 5: 22–26). When accordingly, in accordance with this representation of Paul the state of regeneration or of the new life is in the doctrine of the Reformation put in the closest relation with the Holy Spirit, then that is not to be so understood as that each individual is changed by the specific power of God in the form of a power of nature, but that he is moved to penitence and humility as to moral activity in the service of the kingdom of God by the confidence, common to all Christians, in God as the Father of our Lord Jesus Christ. For this reason it is forbidden that any one should assert his relation to the Holy Spirit by an observation of himself in which he should isolate himself from all others."

See, also, Nösgen, Geschichte, p. 349 ff. Ecke, Die theologische Schule Albrecht Ritschls, 292–302. Kügelgen, Die Dogmatik Albrecht Ritschls, p. 103 ff.

Note 44, page 111.

Kaftan teaches an economical Trinity and holds that the Son and Spirit have been eternally Son and Spirit; this teaching is very far removed from the positions of Schleiermacher and Ritschl. Das Wesen der christliche Religion, 386–392. Dogmatik, sect. 21–4, 5, pp. 220–225. Comp. sect. 19–4, 5, pp. 195, 197, and sect. 20, pp. 197–200.

See, also, Garvie, as note 43, pp. 388 and 345–349. Page 345, Garvie quotes Herrmann: "A Holy Spirit that should be nothing else than the spiritual life of the community would certainly not be the Holy Spirit of the New Testament. This Holy Spirit the believer has not before his eyes when he presents himself only an earthly magnitude. The Christian, who becomes conscious of the Holy Spirit, is under the impression of a power which is fully raised above earthly capacity."

NOTE 45, page 111.

One may well hesitate to make an unqualified statement on a subject respecting which controversy has been so strenuous. The fact that Hegel made his idea of the Absolute centre in intellection rather than in volition hindered a clear idea of personality of the Absolute, even if he held any view of personality; and the Philosophy of Religion does not encourage one to believe that he did. See Philosophie der Religion, Dritter Theil, Die Absolute Religion; Translation, London, 1895, vol. ii, 327–358; iii, 1–151. This translation is from the second edition of the Philosophie, published in 1840; also, a translation of Dritter Theil is to be found in the Journal of Speculative Philosophy, vol. xv, 9 ff, 132 ff, 395 ff, xvi, 52 ff, 171 ff, 258 ff, 343 ff. Some expressions respecting the relation of the Absolute to creation which are quoted by writers (as in Seth, Hegelianism and Personality) are not in the second edition.

NOTE 46, page 112.

As in the case of Dorner, System of Christian Doctrine, i, pp. 412–465.

NOTE 47, page 112.

Liebner, Christliche Dogmatik, Christologie, 1849, pp. 233 ff, where are to be found citations from Richard of St. Victor. Richard of St. Victor, Migne edition, pp. 923 ff. Sartorius, Doctrine of Divine Love, pp. 3–22.

NOTE 48, page 113.

"We are spirits, persons and causes; therefore, we know God to be a personal Spirit and first cause. But we are no less essentially personal beings, and to us all life and character, intellectual, moral or practical, is conceivable only under social conditions. A unitarian, one-personed God might possibly have existed, and if revealed as such it would have been our duty to have acknowledged his lordship. But, nevertheless, he would have always remained utterly inconceivable to us — one lone, fellowless, conscious being; subject without object; conscious person without environment; righteous being without fellowship or moral relation or sphere of right action. Where would there be to him a sphere of love, truth, trust; of sympathetic feeling? Before creation, eternal darkness; after creation, only an endless game of solitaire, with worlds for pawns. But the Scriptures declare that love is not only a possibility to God or an occasional mood, but his very essence. If love be of the essence of God, he must always love; and, being eternal, he must have possessed an eternal object of love; and being infinite, he must have eternally possessed an infinite object of love. This, of course, the eternal Persons find mutually in each other. Nothing but this gives us a God and a Father whose nature we can comprehend and with whom we can sympathize. A God es-

sentially active — and active in the forms of infinite intelligence and righteousness and love — can be found nowhere except in the mutual society of the Father and of the Son and of the Holy Ghost.

"The least rational and moral of all theistic systems is that of a bare, bald unitarianism. The least intelligent and spiritual of all heretical perversions of catholic truth is the pale fallacy which substitutes the phenomenal and superficial distinctions of a modal trinity in the place of the three self-conscious, loving, counseling Persons, Father, Son, and Holy Ghost, eternally one, yet eternally several and threefold. The most rational, illuminated, genial, and spiritually fruitful conception of God known among men is that conveyed by his self-revelation in the actual history of redemption as three Persons eternally loving and thinking and acting in the unity of the one eternal Godhead." A. A. Hodge, Popular Lectures on Theological Themes, pp. 127 f.

Lechler, Die biblische Lehre vom heiligen Geiste, 301 ff. Lechler finds a logical difficulty in the Trinity, in the subordination of the Son to the Father, and of the Holy Spirit to both Father and Son. This difficulty he would solve by removing the idea of subordination from the earthly conception of rank and gradation of being to that of voluntary self-surrender to each other. An essential element of perfect love is complete self-surrender, and love without self-surrender is not love. Lechler finds in Scripture evidence of such self-surrender of the Father to the Son. He holds that the pre-temporal and inner movements of the living Deity make each of the three first by turns.

"The idea of love of God to his Spirit is not according to the mode of Biblical speech. The Spirit is rather that one in whom the reciprocal love of the Father and the Son, and the love of God to himself finally rests. For what should God love [before time] if he loves not himself? But yet more surely is the Spirit the bearer of those attributes of God from which his self-surrender flows. And since he is the apostle and representative of the Son he also has a share in that which refers to the Son and to his work.

"We shall be able, now that we bring our discussion to a close, unhesitatingly to lay down the proposition: Self-surrender, or—let it be in what sense it will—self-subordination to one another is intrinsically essential to the divine persons in their trinitarian unity. For self-surrender is love, and the triune God is love as such [self-surrender]. But it is, accordingly, clearly laid down that the concept of subordination as of a free act of love constitutes the heart not only of the self-revelation of God in the redemptive economy, but also of the pre-temporal, inner, eternal deity in itself. Since this element of eternity pertains to the idea of God to every member of the most holy Trinity, always in its proportion, but not simply figuratively and as a transference of human categories to the eternal God, but essentially; and since further it is clear that this subordination with the Spirit as with the Son also, eternally vanishes again in their perfect unity of being and equality with the Father; so is the shadow lighted which otherwise would have remained just as indelibly on the image of the Holy Spirit as on that of the only begotten Son."

In this connection it would be useful to read Observations concerning the Scripture Œconomy of the Trinity and the Covenant of Redemption, by Jonathan Edwards, New York, 1880.

NOTE 49, Page 114.

Julius Müller, Lehre von Sünde, ii, 154–180. Christian Doctrine of Sin, ii, 113–133.

NOTE 50, page 114.

Swete, History of the Doctrine of the Procession of the Holy Spirit, 201 f.

NOTE 51, page 116.

Minutes of the General Assembly, 1891, 28 ff; 1892, 132 ff.

NOTES ON STUDY III

NOTE 1, page 124.

The Master Idea, Bridgman, Boston, 1899. The first half of this volume is devoted to a full and clear exposition of the agency of God in the so-called laws of nature.

NOTE 2, page 133.

Stearns, Present Day Theology, 111.

NOTE 3, page 153.

Stearns, Evidence of Christian Experience. My indebtedness to this volume and still more to its author, my lamented colleague, is greater than can be adequately expressed.

NOTE 4, page 158.

Fleming's Vocabulary of Philosophy, article Consciousness.

NOTE 5, page 159.

Century Dictionary, article Consciousness, 4.

NOTE 6, pages 162, 174.

Ladd, Doctrine of Sacred Scripture, ii, 4 ff.

NOTE 7, page 163.

Century Dictionary, article Sentiment.

NOTE 8, page 166.

Rooke, Inspiration and other Lectures, pp. 144 f. See, also, Wildeboer, Origin of the Old Testament Canon, pp. 154 ff.

NOTE 9, page 167.

This principle applies to the study of the Scripture. There is doubtless reason for regarding it as applying to the origin much of the historical portion of the Bible.

NOTE 10, page 183.

Shairp, Aspects of Poetry, pp. 131–135.

NOTE 11, page 191.

Milton's Areopagitica.

NOTE 12, page 202.

Dr. Samuel Harris, God Creator and Lord of All, philosophical utility of the doctrine of the Trinity, vol. i, pp. 341–365; practical utility of the doctrine, *ibid.*, pp 366–407.

NOTES ON STUDY IV

NOTE 1, page 212.

Xenophon, Memorabilia, Book I, 1, 7.

NOTE 2, page 231.

"When I see a person hasty and violent, harsh and highminded, careless of what others feel, and disdainful of what they think; when I see such a one proceeding to inquire into religious subjects, I am sure beforehand he cannot go right — he will not be led into all the truth — it is contrary to the nature of things, and the experience of the world, that he should find what he is seeking. I should say the same were he seeking to find out what to believe or do in any other matter not religious, but especially in any such important and solemn inquiry; for the *fear* of the Lord (humbleness, teachableness, reverence toward Him) is the very *beginning* of wisdom, as Solomon tells us; it leads us to think over things modestly and honestly, to examine patiently, to bear doubt and uncertainty, to wait perseveringly for an increase of light, to be slow to speak, and to be deliberate in deciding." John Henry Newman, quoted from Contemporary Review, May, 1884, p. 651.

NOTE 3, page 234.

"The man who has learned to trust Christ for everything personal must learn to trust Him, too, for all connected with service. To be devoted to Christ is to be filled with the Spirit and to have the power of the Spirit. None of the Spirit's power is wasted when your whole being rings harmony with His as to Christ; it overflows. But the Spirit will not let the power out of His own hands; He must fill and rule you, that it may be used only for Christ. So it is vain to think the power is other than a gift of the moment to the faith of the occasion, though it may be held every moment. The faith which lovingly lays hold on the Lord as its perfect strength and its only hope in all Christian service receives the power of the Spirit to meet the need which drew it out." Thomas Adamson, in Expository Times, vol. vii, 491, republished in The Spirit of Power, 84 f, with a change of "*your* whole being" to "*our* whole being," and from "rule you" to "rule us."

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